to me in the Hadhramaut and which are stated in detail in subsequent chapters, I should say that 260,000 is a safer estimate. In making this calculation an endeavour has been made to avoid counting groups twice when they occur under different headings, and allowance has been made for sections of tribes for which estimates of armed men are not available. Where total figures are given for certain tribes for which a figure of the number of armed men is also available it appears that the ratio is about three to one, and for this reason numbers of armed men have been multiplied by three to obtain estimated total population. The following are the data used to obtain the total figure :—

Qu'aiti Provinces.

Shihr ...	Towns	11,000
	'Awâbitha	2,500
	Other tribes, men only 10,000 ... ... say	30,000
		43,500
Mukalla	Towns (Mukalla 16,000, Ghail 6,000, Shihêir 1,800) ...	23,800
	Tribesmen, 2,100 ... ... say	6,300
		29,800
	say	30,000
Du'an	Towns of Du'an and Leisar with certain deductions, men only	12,700
	Tribesmen	5,000
		17,700
	say	53,000
	(This calculation compares well with estimate of 50,000 given).	
Hajr	Kanina	1,500
	Tribesmen, 5,000 ... ... say	15,000
		16,500
Shibam	Towns and villages	10,500
	Âl Mahfudh	2,000
	Other tribes (including Sei'ar) 6,700 ... ... say	20,100
		32,600
	say	33,000

Other Qu'aiti Districts.

Towns (Hureidha and 'Einat)	7,000
Tribesmen (principally Ja'da, Tamimi and Manâhil), 5,250 ... ... say	15,750
	22.750
say	23,000

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Towns		36,700
Tribesmen, 4,900	say	14,700
		51,400
	say	51,500
Total		230,500
Add for Seiyids (see Chapter V) not elsewhere enumerated		5,000
		235,500
	say	280,000

Languages used in the Hadhramaut.

There appear always to have been peculiarities in the language of the Hadhramaut. It may be of interest to record here that on the fragment of inscriptions found near Meshhed the third "S", the Hebrew *Samekh*, rare in other dialects of South Arabian, occurs frequently, and this is a distinctive feature of the Hadhramaut dialect. Another feature is the replacement of the modern "th" (*thā*) by "sh", thus *Shalasa* (the latter "s" being *samekh*) is "three" in Hadhramaut. The Mahri language, which, as it is spoken in the lower reaches of the Hadhramaut valley and westwards as far as Museina'a, may be included in the languages of the Hadhramaut, is said to be a modern representative of the ancient South Arabian.

But of more practical modern interest it is worth drawing attention to the difficulty of recording place and tribal names correctly when one's informants are illiterate, and there are eccentricities in accent and in the pronunciation of letters. In certain areas of the western part of the Protectorate the letter *jīm* becomes the *gīm* of Egypt. This sound also occurs in parts of the Hadhramaut, but so also do *jīm* and another variant *yīm*. Thus the village of Al Juwada in the Wadi Ser is called Al Yuwāda. *Qāf* is universally *gāf* in the Hadhramaut and indistinguishable from *gīm*.

It is of political interest to emphasize the spread of two introduced languages—Malay and Swahili. It would be possible to travel over the whole country with either. Malay is in many cases almost more a mother-tongue than Arabic. There are many children of mixed blood, and many Malay or Javanese wives seem to have been introduced into the country. I was often told that there are children who speak Malay with more facility than Arabic, and Malay is a language regularly spoken in many homes.

Swahili has not attained this standard, but owing to the large numbers of people who go to East Africa it is very widely known as a second language. The great majority of those who speak it are of course Arabs, but there are a few slaves who speak it as a mother-tongue. I did not experience or hear of many cases like this in the Hadhramaut, but noticed a remarkable number further east in Merbat. Hindustani is a well-known language in certain

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643 484 Henin and the Nahd tribe. During his tour he arranged the following truces: At 'Einat, on 26th August, a two years' truce between the Seiyids of Āl Hussein and Āl al Hamed: at Al Qatn on 5th September a truce between all the Yafa'i tribesmen and their clans and sections to last five years; on 6th September at the same place, a 10 years' truce between the tribesmen of Āl Makhashin of the Nahd, and another of five years between the clan of Āl Mahfudh, and, again at Al Qatn, on 7th September, an eight months' truce between the Nahd tribesmen; on 9th September in Wadi al 'Ain a truce of five years between the tribesmen of Āl Batati, and another of five years between the Āl Batati and Āl Mahfudh.

643 His Highness left for India on 15th October 1934 for medical reasons. He did not return to Mukalla again, for he died in India of cancer, after a long and painful illness, in March 1936. Recognition has now been given to his nephew and successor, His Highness Sultan Salih bin Ghalib al Qu'aiti, who has been accorded a salute of 11 guns.

CHAPTER V.

SOCIAL ORGANIZATION IN THE HADHRAMAUT.

173 829 I have already drawn attention to the importance of a knowledge of traditional history, and there is one aspect of history in particular of which any one dealing with Arabs must have some knowledge, and that is genealogy. Arabs would regard families going back to the Conquest as mushroom growths, and many can carry their own trees back to Adam. Each one will at least know the main lines of his descent, and though in its earlier stages it is legendary, this is of no importance to others than purists, for it is believed. Wherever known, the origin of each tribe is indicated in this report, and genealogical trees show the accepted descent of tribal ancestors from Shem.

829 173 162 565 Racially, the Arabs divide themselves into four categories, of which three are represented in the Hadhramaut, the Baida or extinct Arabs represented by the sons of 'Ad, the 'Ariba or descendants of Qahtan or Joktan embracing all the remaining Arabs except the Seiyids and a few sons of Ma'ad who, being descended from Ishmael, are Musta 'Ariba.

The population of the Hadhramaut may be divided into seven social classes, almost castes. They are not all represented in every part of the country, and the order in which they appear below is partly historical and partly represents the order of their importance.

Seiyids.

162 565 The Seiyids of the Hadhramaut derive their descent from Ahmed bin 'Isa al Mohajir who migrated to the Hadhramaut from Basra and died there about 1,050 years ago. His grave is on the right bank of the main Wadi Hadhramaut at Al Hasisa, a few miles

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east of Seiyun. Many of the families of Seiyids have hereditary chiefs bearing the title of *Mansab*. They are recognized as spiritual leaders by the surrounding tribes and even by tribes far away; thus, the Mansabs of 'Einat, some twelve miles east of Tarim, have a paramount spiritual influence over the Yafa'i tribes far away in the western part of the Protectorate.

The following is a list of those families of Seiyids whose descent from Seiyid Ahmed is regarded as authentic :—

Family.	*House.*	*Mansab.*	*Residence.*	*Nos.*	*Influence Over.*
Āl Bā 'Alawi	Al Beiti		Gheil Bin Yamin.	400	Nūwah.
	Al Maknun		Yuwan	100	Bin Ajrar, a Balhaf tribe, Al bin Dagha.
	Barum	Muhammad Barum.	Du'an	30	
	Hāmed	'Abdur Rahman bin Hāmed.	Tarim	20	
	Mudeihij		Gheil Bin Yamin.	80	
	Fada'q	Muhammad bin Hussein Fada'q.	Habban	100	Al Aqmush and Al Aswad, Balhaf tribes.
	Bā 'Ubūd		Taris	30	
	Bin Sahl		,,	5	
	Jemal al Leil		,,	15	
	Mola Dawila	Muhammad bin 'Ali.	Fughma	400	Beni Sa'id, Manahil.
	Al Hindwan		Rogha near Tarim.	40	Have influence over certain tribes.
	As Siri	Bubekr Siri	Tarim	20	
	Al Junoid	The house consists of learned men and men of wealth; no manasb.	,,	50	
	Bā 'Umar		Leisar	50	
Āl 'Aidarus	Al 'Aidarus	Ahmed bin Hussein.	Tibi	5,000	Nahd. Kathīri.
	,,	Al Hazm Ahmed bin 'Aidarus.	Būr and Hazm	5,000	Āl Jābir. Nahd.
	Al Isma'il	Muhammad bin Muhammad, 'Abdul Bari and Hussein 'Abdulla.	Tarba, Tarim, Shihr.		Al Qathm, Seiban, Al Hamumi.
	As Salibia		Salibia		Bin Hatab, Bin Kasbūba.
	Āl Salila	Hussein bin 'Aidarus.	Būr	80	Āl Bajri.
	Āl 'Abdulla bin ash Sheikh.	'Umar bin Zein	Tarim and Ramla.	120	Al Yamāni.

Family.	*House.*	*Manaab.*	*Residence.*	*Nos.*	*Influence Over.*
162 565 Āl Sheikh Bubekr bin Salim and Āl Sheikh 'Aqil bin Salim.	Al Hāmed	'Abdul Qadir bin Salim.	'Einat	200	Mahra, Seihut, Qishn, Merbat.
	Al Hussein	'Ali bin Ahmed	'Einat	250	Manahil, Beni Ujeil Yafa'.
	Al Mihdhar	Mustafa bin Ahmed and Bubekr bin Hussein.	Du'an, al Qawira.	300	Al Bajuba, Al Bahada, a Balhaf tribe, Khalifa, a tribe belonging to the Upper 'Aulaqi Sultan, Yafa'is.
	Al Haddar	Muhsin bin Ahmed and Haddar bin Ahmed.	Qatn, Shihr	200	Qu'aitis.
	Bu Futeim	'Abdulla bin Ahmed.	Tarim and Tarba.	20	'Awāmir clan living in Tarba.
	Muqeibil		Du'an, Leisar	40	
	Al 'Attas	'Ali bin Zein and Hasan bin Salim.	Hureidha, 'Amd.	1,500	Nahd and As Sei'ar.
	Bin Hadun	Ahmed bin Hussein Hadun al 'Attas.	Meshhed	90	Nahd, As Sei'ar and Al Musa'id
	Al 'Aqil	Hasan bin 'Alawi.	Dammūn	100	Part of the Āl Tamim.
	Ba Surra		Du'an, Leisar	20	
	Āl Mutahar	Ahmed bin 'Aqil.	Dammūn	30	Part of the Āl Tamim.
Āl as Saqqaf	As Saqqaf	Ahmed bin 'Abdur Rahman.	Seiyun	500	Āl 'Abdulla Kathīris.
	Āl Taha		,,	40	
	Āl Shibab	'Abdur Rahman bin 'Abdulla and 'Abdul Qadir.	Tarim and Dammūn.	300	Āl Quseiyer and Bā Shamakha.
	,,	'Alawi bin 'Abdulla Āl Shibab.	,,		Bin Silma.
	Al Mungawar		Seiyun	400	
	Al Mashhur		Tarim	50	
	Al Hadi	Muhsin bin Zein.	,,	50	
	Az Zahir			80	
	Al Bar	Ahmed bin 'Umar al Bar.	Du'an	200	
	Al Wahsh		Du'an, al Qurein.	200	
	Āl Sāfi		Du'an, ar Rubāt	500	

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Family.	*House.*	*Mansab.*	*Residence.*	*Nos.*	*Influence Over.*
Al as Saqqaf —*contd.*	Bin Barahim.	The house consists of learned men and merchants. There is no mansab.	Qasm	50	
	Bā Harūn		Hadhramaut	60	
	Al Habashi	'Umar bin 'Abdulla, Muhammad bin 'Ali.	Hautat Ahmed bin Zein, Du'an, Seiyun.	300	Āl Kathīr.
	Bā 'Aqīl		Qeidun	800	
	Ba Faqīh		Du'an and Shihr.	30	
Āl Haddad		'Isa bin 'Abdul Qadir.	Tarim	150	Ad Deiīn.
	Āl Tahir	Tahir bin Bubekr.	Al Maseila	30	Āl Balheij, Bā Muhammad.
	Āl bin Yahya	Ahmed bin 'Umar.	,,	20	
	Āl Sumeit		Shibam	25	
	Āl. 'Aidīd		Tarim	50	
Āl Ahmed bin al Faqih ash Shahid.	Balfaqih	Zein bin Hasan	Tarim	100	Al 'Imran, Nahd.
	Al Jifri	'Abdur Rahman bin 'Ali.	Wadi bin 'Ali	1,000	Wadi bin 'Ali.
	Al Kaf	Bubekr bin Sheikh (not a mansab, but has most influence).	Tarim	150	
	Al Bahr	Hasan bin Salih.	Di Sobh	20	Āl Kathīr.
	Ash Shatiri	'Abdulla bin 'Umar ash Shatiri.	Tarim	20	Seiban
				19,415	

The following families have now become extinct in the Hadhramaut: Bin Qabtan, Āl Mahjub, Āl Musuwa, Bā Shumeila, Āl Tawīl, Āl Hāmel, Bā Raqaba, Āl Mandhar, Bā Hussein, Āl Qādir, Āl Qadri, Bā Faraj, Mola Kheila, Ash Shilli, Āl 'Abdul Malik, Āl Hashim, Āl al Manadhar, An Nadhir, Hussein al Qara, Merzaq, Bā Bureik, Khuneiman, Bā 'Ali, Āl Hūt, Al Ghota.

Until the last few years the Seiyids occupied universally over the Hadhramaut very much the position of the church in the Middle Ages in Europe, forming a theocracy with which the temporal rulers of the country interfered very little. On the whole their influence was generally on the side of law and order and they wielded great power.

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Seiyids do not carry arms,[1] nor have they troops to support them, so that instead of relying on the sanction of arms to maintain their authority they rely on their descent from the Prophet and the reverence which is given to them on account of their ancestry. They are extremely jealous of their privileges as Seiyids; realizing that their influence depends on the respect shown to them, they adhere keenly to such customs as the kissing of their hands and avoid any form of manual labour. They are usually comparatively well educated, and exercise influence on this account.

Some years ago a movement started in the East Indies to restrict the power of the Seiyids. It is said to have had its origin in a squabble over a school, but its roots were deeply set in the growing contact of the Hadhrami immigrants with western influence which produced a liberal class keen on modernisation. The Seiyids were innately conservative and mistrusted the encroachment of western civilization. It cannot be said that the struggle between the church and the laity is yet over, but it is apparent that the victory will ultimately be with liberal tendencies rather than diehard conservatism. According to most accounts the 'Irshadis, as the rebels against ecclesiastical predominance termed themselves, never set up actual organizations in the Hadhramaut itself, but there is no doubt that their tenets have made considerable headway there.

In Qu'aiti territory the influence of the Seiyids has officially gone. They are not allowed to interfere in politics though they are given respect for their descent. As long as the majority of them adhere to their mediaeval ecclesiasticism it is clearly right that they should be out of power. Unofficially, however, some of the best of them still play an important and indeed essential part in those districts not yet under direct Government control. In Kathīri territory they have more influence, but the leading families have moved with the advancing tide of progress, allied themselves with the forces of law and order, and are amongst the keenest advocates of modern methods in the country.

Sheikhs.

Before the advent of Seiyid Ahmed bin 'Isa in the ninth century and the gradual growth of the religious influence of the Seiyids, the Sheikhs were the principal ecclesiastical influence in the country. They probably took the place of an earlier ecclesiastical hierarchy formed by the priesthood of the old religion. Though they definitely take precedence after the Seiyids, they resemble them in that they exercise much the same privileges. Like them, they are a very much respected class, are better educated than the tribesmen, and do not as a rule bear arms.

The principal families are: Al 'Amūdi living in Du'an, Āl Is-hāq, Āl Bā Wazīr living at Gheil, Wadi al 'Ain, and other places, Bā

[1] There are in fact a few families of Seiyids who do carry arms and are indistinguishable from Beduins.

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Jābir living below Shibam, Āl Bā Sūdān at Du'an, Bā Humeid at Madūda and Seiyun, Āl Bureik at Shabwa, Bā Khatib at Tarim, Bā Wa'l at Tarim, and Āl Bā 'Umar at 'Ajlanīa between Henin and Al Qain.

Yafa'is.

The Yafa'is are the *'asākir* or soldiers and the actual rulers of Qu'aiti territory. Their introduction as mercenaries, described in the historical chapters, has led to the foundation of two dynasties, that of the Kasadis of Lower Yafa' and that of the Qu'aitis who drove out the Kasadis. The places in which some of the Yafa'is live will appear later when the inhabitants of the various provinces of Qu'aiti territory are enumerated. I have also given in an appendix a list of the various Yafa'i tribes with their sections, strength and situation.

The Qu'aiti dynasty springs from a section of the Mausata tribe and is historically quite recent. Although the Sultan and his relations have had no personal contacts with their country they exercise some influence in Upper Yafa', and the Yafa'i connection is still a live one, as a great many Upper Yafa'is regularly go to the Hadhramaut to take service in the Qu'aiti forces, returning after a few years to their own country. Other Yafa'is have become settled in the Hadhramaut and form a powerful party on whom the Qu'aiti could depend in the case of disturbances.

The following are amongst Yafa'i tribes and sections represented in the Hadhramaut, the sections being shown in brackets after each tribe: Adh Dhubi (Al Mosilli, Al Kasadi, Ash Shanāthira, Al Jahāwisha), Al Bu'si (Al Gharama, Az Zaghālida, Al Homām, Al Mattash), Al Mausata (Ar Robak, Āl Yazid, Āl Batati).

Tribesmen.

The history of the tribes of the Hadhramaut has been, generally speaking, sufficiently indicated in the historical instruction, and their location and strength will be dealt with in the description of the various provinces.

There are only four words used in the Hadhramaut for the nomenclature of the divisions of a tribe. *Az Zei* is a confederation of tribes with a single leader. There are only three *Zeis* in the Hadhramaut, the Seibani, the Nūwah, and the Hamumi. The Shenafir Confederation is not a *Zei*, for while the leaders of the Āl 'Abdulla Kathīris are Sultans, they do not head the whole confederation of tribes. A tribe, *Qabila*, is sub-divided into a *Beit*, and a *Beit* into a *Fara'*. I cannot claim any particular merit for the divisions I have used, namely, Tribe, Clan, Section, and Sub-section, except that by using the word Clan I have avoided the clumsy term sub-sub-section which I found used in some statements of the other tribes of the Protectorate.

The Hadhrami tribesmen, like those of the rest of the Protectorate, are extremely conservative and "never depart from their tribal customs." Most of them are nomads moving over their areas

[Western Protectorate]

565 Most of them are nomads moving over their areas
221 in search of water and fodder for their animals. They are of con-
182 siderable economic importance in the life of the country, as the
463 carrying trade is in their hands. They have a reputation for main-
577 taining their agreements wth their neighbours and never violating a pledged agreement. If an individual makes any undertaking on behalf of his section or family, his people fulfil it: "He who seeks refuge with them, though he may be a murderer, is sheltered and not surrendered even if they fight in his cause."

628 If a man is killed in war, his kinsmen take retaliation for him.
682 A man who has slain many is regarded as a debtor and his debts are payable, life for life, by the lives of any of his tribe. If a man kills another in peace time, the debt can only be paid by his own death or by that of one of his kinsfolk. If it is not thus liquidated, a feud starts between the murderer and his kinsfolk and the kinsfolk of the murdered man. The violation of an undertaking is a charge on the whole trbe, and if they do not associate themselves with the violation they must force the violator to prove his innocence [685] or rise against him. Loots are settled by the payment of goods or cash to the value of the loot taken, but claims for blood are never paid. "You may at this day find a grandson, whose father had died before the claim was settled by retaliation, making a claim for the blood of his grandfather killed forty years before."

411 It is worth remarking that there appear to be fewer firearms
531 in the eastern part of the Protectorate than there are in the western. There also seem to be many less modern weapons. It is possible that many of the firearms are more effective than they appear to be, as the Hadhrami decorates his weapon more than his western neighbour does, and fixes on to the butt a rounded piece of wood, sometimes covered with skin. These features make the rifle more reminiscent of the old matchlocks.

Townsmen.

565 The townsmen of the Hadhramaut are derived principally from
162 80 families who migrated from 'Iraq with Seiyid Ahmed bin 'Isa,
[173] and the following are the principal families.

In Tarim: Āl bin Diyāb, head of the family, Ahmed 'Ali bin Diyāb; number of the members of the family said to be important, 30, total, 50. Āl Dahruj, head, 'Ubeidillah; important members, 40, total, 100. Āl 'Ubeid Yamāni, head, Sa'id Heimid; important members, 200, total, 1,000. Āl Bā Hamāla, head, 'Ali Sa'id; important members, 50, total, 60. Āl Bā Sunbōl; important members, 60, total, 120. Āl Bā Sabih, head, Mubarek 'Ubeid Bā Salih; important members, 50, total, 100.

In Seiyun: Āl Bā Shagheiwan, head, Hadi Salih; important members, 20, total, 60, Sa'id 'Abdulla; one important member, total, 14. Bā Fadhl; important members, 5, total, 30. Bā Baja; important members, 15, total, 120. Āl Hasan; important members, 40, total, 90.

[The Hadhramaut tribesmen --Analyst]

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In Shibam: Āl Bā Dīb, head, Muhammad bin Ahmed Bā Dīb; important members, 30, total, 50. Āl Bā 'Ubeid, head, Muhammad Salim Bā 'Ubeid; important members, 15, total, 20. 'Āl Shamākh; important members, 10, total, 40. Āl Ma'āshir, head, Bekr 'Ali Ma'ashir; important members, 24, total, 100. Āl Bā Jarsh, head, 'Abdur Rahman Bā Jarsh; important members, 20, total, 60. Āl at Tōwei, head, 'Ali at Tōwei; important members, 4, total, 20. The families of Qatn, Jabr, Bilfaqih, and Āl Khātib are said to possess authority.

In Al Ghurfa: Āl Bā Abbad; important members, 15, total, 80. Āl Msellem, head, Salim Msellem; one important member, total, 20. Āl Tarmum, head, 'Abdulla bin 'Abdur Rahman Tarmum; important members, 20, total, 90. Āl Sheiban, head, Sheikh 'Umar Sheiban; important members, 5, total, 30.

In Du'an: Āl Bā Shanfar, residence 'Aura; important members, 5, total, 80. Āl Bā Ya'shut, residence Ar Rubāt; important members, 30, total, 90. Āl Bā Mad-han, residence Al Qurein; important members, 160, total, 200. Āl Bā Lakma, residence Ar Rubāt; important members, 30, total, 80. Āl Bā Barahīm, residence Al Qurein; important members, 60, total 110. Āl Bā Basut, residence Al Khoreiba; important members, 100, total, 200. Āl Bā Hanshal, residence Al Khoreiba; important members, 30, total, 150. Āl Bā Khashwein, residence Hudūn; important members, 150, total, 300. The families of Bā Shameila, Bā Samad, Bā 'Ubeid, Bahawal, and Bā Baheir all possess authority, but those of Bazara, Bā 'Ashin, and Bā Sālih have none.

In Bur: Bā Sharāhil, who possess no authority.

The townsmen are divisible into four classes; merchants, artificers, labourers, and servants. The economic life of the country depends to a large extent on them. They live in the towns, do not bear arms, and are the principal taxpayers. It is from them that the people obtain the necessaries of life, and they form the main link with the outside world. Many of them are wealthy and they exercise a considerable influence in the country, and might well exercise more. The leading merchants to some extent govern the affairs of their towns, and have developed more than a germ of municipal organization. There are also signs of a kind of trades unionism, or rather of the mediaeval guild system, among the various artificers, and professions are usually, though not exclusively, hereditary.

Slaves.

The Qu'aiti and Kathīri Governments are the biggest slave-holders in the country, and I should imagine that there is comparatively little private ownership. Apart from the fact that the slaves are slaves, there is very little to distinguish them, except their African countenances, from other classes of the country, and

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I never heard a suggestion from masters or slaves that they were anything but exceedingly well treated. They include principally the *Nizam*, the most trusted part of the forces of the Qu'aiti and Kathiri, and receive very exceptional treatment compared with other servants of the State. They can rise to the highest positions, and the present Governor of the Shibam province is a slave. I also met a slave Governor of the town of Hajarein in the Du'an province, and I believe there are others. The town magistrate of Mukalla is also a slave. The young slaves belonging to the Mukalla Government are given especial care and training, and are formed into companies of cadets. They gave us a very creditable drill display in Mukalla.

It is possible that there may be a very occasional case of slave trading, and some women may have been introduced in recent years to the main valley, but this is not done with the approval or cognizance of the Mukalla Government.

Subians.

The Subians form definitely the lowest class of the population. Some of them are agricultural labourers receiving wages or paid in kind, and there are settlements of them outside coastal towns like Mukalla and Shihr. When they are settled next door to a town they do the hewing of wood, the drawing of water, and perform such sanitary services as are carried out by sweepers in other eastern countries.

I was informed that the word "*Subian*" comes from "*Sabi*", a boy. In the Hadhramaut they originate from the Wadi Hajr, and for this reason in the western part of the Protectorate are known as Hajris. They are said to be the descendants of the Abyssinian invaders of the third to sixth centuries A.D., and to have been reduced to their present lowly estate after the Abyssinians had been routed by the Persians on the intervention of Seif bin Dhi Yazan. This is the tale told in the Hadhramaut, and d'Arnaud recounts a similar story as the origin of the Khadims of Yemen and Aden. Neither slaves nor Subians can be the subjects of blood feuds.

Immigration.

Apart from these classes of the population, there are a number of immigrants settled, or partially settled, in the country. There are 300 British Indians in Mukalla and Shihr, and a few British Somalis. There are also some Italian Somalis. The total number of Somalis in the country is said to be about 1,200, of whom 1,000 reside in Mukalla. Owing to extensive migration to the East Indies, which will be further described later in the report, there has been a considerable infiltration of Malayan blood, and very East Indian types of countenances are to be observed in some of the up-country towns. The type is not uncommon in Tarim and Seiyun, but I found it very marked in the towns of Badra and Haura.

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Religion.

Islam is, of course, practically exclusively the religion of the Hadhramaut. There are a number of Banians in Mukalla and a few in Shihr, but, apart from these, other faiths are represented only by one or two Christians and possibly Parsees in the same ports. Occasional Memons, Khojas, and Ithnasheris among the Indian population represent the only exceptions to the universal adherence in the Hadhramaut to the Shafite Sunni school. Rumour has it that traces left from the old Ibadhi-ism are still to be found in the north west in Nejran, and there are of course Ibadhis from Oman, eastwards in Dhufar.

CHAPTER VI.

CONDITIONS OF LIVING IN THE HADHRAMAUT.

The report deals with the conditions found in the Hadhramaut and, to some extent at least, peculiar to that country; it assumes a general knowledge of Arabian conditions of life which are common to the whole Peninsula. It may, however, be well in a few remarks to call attention to some general features of tribal life which should be borne in mind.

The culture of the Arab is determined by his environment, which also largely affects his religion. In the more fertile wadis the people are settled and conservative, on the barren steppes and desert places they are nomadic and communistic. The Beduin, and indeed many of the settled tribes, are extremely poor; their food is of the simplest, their staples being dates, home-grown millet and other grain, imported rice, and dried fish. The tribesman's wardrobe consists of two or three pieces of cloth, and indigo, in which he has implicit faith as protection alike from sun and cold. His dwelling is poor and its furniture hardly makes a camel's load. There are three things he saves up to acquire—arms (a rifle and *jambiya* or curved dagger), a camel, and a wife. The wife is my own addition; Beduins have often mentioned the other requirements to me, which shows, I suppose, that the wife is either an essential who goes without saying or that she is an afterthought. But these are the only things for which a Beduin saves. In other respects he is thriftless.

Poverty affects them in one of two ways: either they raid to augment their scanty means of living or they emigrate and earn their increment in more favourable surroundings abroad. Raiding is a paradox: it is not only a crime against society, but also a recognized means of livelihood. Furthermore, as it is played according to recognized rules it is a national sport. As more and more of the population become settled, raiding tends to become less popular. It is of course a large overstatement to suggest that football and other games will take its place as a sport, but the overstatement does contain some truth, for football is rapidly becoming

CHAPTER XV.

THE PROVINCES OF THE QU'AITI STATE.

I.—SHIHR PROVINCE.

635 361 131 The Shihr *liwa* is the first province of the Qu'aiti dominions. I was informed that its boundaries were, east to west, "from the extreme borders of the mountains of Damakh Hisāl up to the port of Shiheir", and south to north, "from the sea to the mountains which separate the plateau from the lowlands". The most easterly settlement of the province is Reidat al Qu'aiti, and the other coastal towns and villages of importance are Qus'eir (with Qurein), Baghashwa, Hami, and Al Qarn which is the port of Dis, a walled town a couple of miles inland with a population of about 5,000.

361 162 Shihr was once the most important town on the Hadhramaut coast, but it has been gradually decaying. Many of its houses have disappeared and its 45 mosques now serve a diminishing population. This is estimated at from 6,000 to 10,000, but I have no doubt the latter figure is excessive. Shihr, however, is still an important port: it is the principal port for Kathīri territory and the main distributing centre for the eastern part of the Hadhramaut. A landing-ground has been constructed, but is not in serviceable condition.

438 The principal industries are the drying and curing of fish and the dyeing and weaving of cloth. The water-supply, as has been mentioned, comes from Tubala where there are also hot sulphur springs and gardens. There are other gardens at Dufelgha and at Habis where the *Wazir* has a house.

635 438 361 At the time of my visit the Governor of Shihr was Sheikh Salih bin 'Ali al Qu'aiti. The tribes living in the *liwa*, or dependent on the town as their market, are: Ath Tha'yani, Manahil, Hamumi, Al Qarzi, Ash Sha'āmila, Bahasan, Al 'Asārina, Al Meseilīyin, Al 'Awābitha, Al Ma'āra and Al Jōhi. Of these, the Qarzi and the Bahasan are sometimes considered as clans of the Hamumi Zei. Although the 'Awābitha have considerable connections with Shihr and Mukalla they own no land in the province and live beyond its boundaries. Shihr is also an important market for the Mahras, to whom, centuries ago, as Masudi recalls, it belonged. Apart from those towns of the interior such as Seiyun and Tarim which obtain many of their supplies from Shihr, and have trading connections with it, the 'Awāmir, Al Jābir, and Al Jābir of Āl Sāh (which are all Kathīri tribes) depend on it for their food supply.

000 The Manahil and the Kathīri tribes will be described elsewhere, and the Mahra, of course, are not a Hadhramaut tribe, but the

1: Ingram's G-5 (1934-35)1936 MM2 Hadhramaut MM2

following are notes on the other tribes mentioned, with the addition of three small tribes also dependent on the province.

Ath Tha'yani.

This tribe possess houses and grazing lands around Reida and Qus'eir as far as Damakh. They live to the east of the Hamumi with whom they are allied, but they are not a Hamumi clan. They have an "A" agreement with the Qu'aiti, who pays them an annual subsidy.

Hamumi.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Bahasan at Tanbūl	—	Wadi al Ma'di	250	
Al Yamīni	—	Wadi 'Arf	150	—
As Sa'idi	—	Al Wāsit	350	—
Bā Hasan Bā Zamāri	—	North of Hami	100	—
Al Harāwiza ...	Beit Sarqāha	Ya'is Kherid	100	—
Beit 'Ali	—	Al Khamt	250	'Ali bin Salim bin Mujanna Habrish.
Seiyids of Āl Zein and Āl bin Qitbān.	—	Al Jebel	60	
Beit ash Sharkha ...	—	Al Jebel	50	—
Beit Shanīn ...	—	North of Dis	200	—
Beni 'Ujeil	—	Al Jebel	2,000[1]	—
Al Gharābi	—	Al Jebel and east of Wadi Himem.	450	—
Al Jāmiha	—	Al Jebel	300	—
Seiyids of Beit Hamūda	—	Al Jebel	200	—
Beit Ghatnīn ...	—	North of ar Reida and Qus'eir.	200	—
Al Jareiri	—	do. do.	400	—
Bin 'Asāna	—	do. do.	300	—
Al Hazāwil	—	do. do.	500	—
Beit al 'Amaq ...	—	do. do.	200	—
Nōhat	—	do. do.	250	—
Beit Qarrād ...	—	do. do.	700	—
Beit Mabrūr... ...	—	do. do.	100	—
Al Asmūh	—	do. do.	350	—
Al 'Udūl	—	do. do.	300	—
Al Qarzi	—	North of Wadi 'Arf	600	—
Bā Shamakha ...	—	Beit al Qarazat	—	—
			8,360	

The Hamumi Zei, who are of Himyaritic descent, strong and warlike, live in the country to the north of Shihr, from Wadi 'Arf in the south-west to Damakh Hisāl in the east. The western part of Reida and the southern part of Dis, where they have houses and

[1] Total estimated number of clan. Except where otherwise stated the estimated numbers given are those of armed men only.

[See p. 92, category 116 -- Analyst]

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CHAPTER XVI.

THE PROVINCES OF THE QU'AITI STATE (continued).

2. MUKALLA PROVINCE.

Although the town of Mukalla is the Qu'aiti capital the province is considered as ranking after Shihr. It is defined as extending from east to west " from the port of Shiheir to Meifa ", and south to north " from the sea to the low hills as far as the source of the river Hajr, but excluding the Hajr valley itself ". Apart from Mukalla the principal towns and villages on the coast are Shiheir with an estimated population of 1,500, Fuwa and Burum. The only inland town of any importance is Gheil Bā Wazīr, but there are a number of large villages such as Harshiat, Tila, Lusb and Lubeib. The population of Gheil Bā Wazīr, where the Sultan has a house, is estimated at from 6,000 to 7,000. It is a walled town, and the seat of an important tobacco industry.

Estimates of the population of the town of Mukalla vary from 10,000 to 30,000; the actual figure is probably 15,000 to 16,000. It is a compact, closely populated place, with 13 mosques, and it appears to be growing as building operations are continually in progress. It has several minor industries, of which the principal is fish-drying. West of the town, fish manure and fish fodder are prepared, and outside to the east fish is cured for human consumption. Other small industries are the crushing of simsim for oil and cake, lime-burning—the best quality lime used in Aden comes from Mukalla—and tanning. Apart from the fact of its being the seat of Government, Mukalla owes its importance to its being the principal port of entry for the Hadhramaut and the principal market for the interior. The landing-ground for Mukalla is at Fuwa and the province is well served with motor-tracks. The water-supply comes from Baqrein, where there are good gardens, and other garden suburbs are Dis al Mukalla, An Naq'a where the Sultan has a house, Manāwara, Lermi, Kherba and Khaba.

The Governor of the Mukalla province at the time of my visit was the *Wazir* of the state, Jemadar, or Sultan, Salim bin Ahmed bin 'Abdulla al Qu'aiti. The following tribes live in or are dependent on the Mukalla province: Seibani, Hālka, Beni Hasan, 'Akābira, Muhammadīyin, Sumūh, Hāmdi, Buheish and the Āl Heik. As will be seen in Chapter XVII, the Hālka and the Sumūh, sometimes considered as separate tribes, are included with the Seibani. The Bin Daghār and the Nūwah of the Wadi Hajr (see Chapter XVIII) have working and trading connections with Mukalla, as have the tribes of the Wadi 'Amd, the Ma'di, the Ja'da, Āl Muhammad bin Ahmed and Āl Salima; the last two, though sometimes considered to be separate tribes, are included with the Ja'da (Chapter XX). The tribesmen of the Wadi Reidat ad Deiyin and other tribes to the west of Du'an, Beina and Wadi 'Amd, also trade with Mukalla. Shibam and the tribes in and around it

1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2

depend on the capital for business and supplies, as do the tribes of Nahd Rodhān and Āl Mākhāshin (included with the Nahd, see Chapter XIX). The Hadhrami Yafa'is, and particularly the sections of Bal'ala, al Hamdhān, al Jābri, Ibn az Zu', and ash Shabeibi, also look on it as their headquarters.

The following are descriptions of the tribes more closely connected with the province. The others mentioned will be found under more appropriate heads :—

BENI HASAN.

Clan.	*Section.*	*Places.*	*Nos.*
Bā Haj	Bā Zala and eight other sections.	Mazīnab	120
Bā Ra'ida	—	—	70
Bā Kadīm	—	—	50
Bā 'Azad	Daqeil Bā Dalhūs	'Azad	30
Rahbani	—	—	15
			285

[162]

The Beni Hasan, a Himyaritic tribe, closely allied to the 'Akābira who live to their south, are said to have been long settled in the country they inhabit. Their grazing lands lie around Mukalla and extend to the borders of Hajr on the west and to the high lands of Du'un on the north. Their chief village is Lubeib, but they reside also in Wadi Ariat and Asfal al 'Ain, west of Mukalla. They have been described as a clan of the Seibani living in the valley of Jirba and the surrounding mountains. They used to be neighbours of the Kasadi on the east, but assisted the Qu'aitis in their fight against the Kasadi Naqīb and for this reason receive, jointly with the 'Akābira, an annual gift of 700 loads of grain from the Qu'aiti, who also pays them an annual subsidy and has an "A" agreement with them. Their chief is in his service and bears the title of Shaush. The armed strength of the Beni Hasan is estimated at from 200 to 300 men, and the tribe is under the influence of the 'Amūdi *Mansab* of Tila.

The Rahbani and Bā Haj clans are cultivators, but the Bā Zala section of the latter are nomads and own 500 camels. Half of the Bā Ra'ida are nomads, known as Bā Dahūs, and half are cultivators of dates and jowari; they own about 100 camels. The Bā Kadīm are almost all settled. The Bā 'Azad own about 50 camels, but the Daqeil section are nomads and the Bā Dalhūs are settled.

'AKĀBIRA.

Clan.	*Places.*	*Nos.*
Shahfi	Husn Buwar	250
Suleimani	—	100
Bin Naja and as Sa'idi ...	Masna'a	100
Mukbali	—	35
		485

[See page 12 category 116 -- Analyst]

1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2

AL HEIK.

619 A small nomad tribe, allied to the Seibani, and living near the
631 sea-coast close to Shiheir. With the 'Akābira and the Beni Hasan
101 they were neighbours of the Kasadi on the east. Their chief occupation is hiring camels for the transport of goods from Shihr, Shiheir, and Mukalla to the interior. They have an 'Amūdi *mansab* and are said to be in the pay of the Qu'aitis.

CHAPTER XVII.

THE PROVINCES OF THE QU'AITI STATE (continued).

3. DU'AN PROVINCE.

635 The Du'an province is defined as containing the towns and villages in the Wadis Du'an and Leisar as far as and including Hajarein. The Governors of the province are also responsible for the safety of the caravan route to Mukalla from the Wadi Himem upwards. The capital of the province is 'Aura in the Wadi Du'an, and the upper part known as Masna'at al 'Aura is entirely occupied by the Governors' castle. For practical purposes 'Aura, Rashid and Khoreiba are one. The co-Governors of the province are Sheikh Muhammad bin 'Umar bin Ahmed Bā Surra and Sheikh Ahmed bin 'Umar bin Ahmed Bā Surra.

361 Du'an is a fairly important caravan centre but lies off the direct
433 route to Shibam. It is heavily cultivated in the upper part of
438 the Wadi, but its production does not suffice for the needs of the inhabitants. It is the seat of an important honey industry. The landing-ground for Du'an is at Qā' Bā Nūā, which is about an hour's march from the top of the wadi wall; the descent takes an hour and a-half.

651 The total revenue and dues of Wadi Du'an were returned to me
465 as being $5,800, and those of Wadi Leisar, derived from dues at fairs and upon palm trees, at $9,200. The total expenditure in salaries of the sheikhs, tribesmen and soldiers, together with customary gifts, is returned at $21,000. The total number of sheikhs, tribesmen and soldiers receiving salaries is said to be 280.

635 The Qu'aiti Government gave me the figure of 50,000 as being
162 an estimate of the population of Du'an province, but the figures
361 appearing in the following statement regarding the towns and
651 villages in the province were given by the Governors. These towns
652 and villages are under the authority of the Governors of Du'an, and

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635 most of them are exempted from taxation: Al Qurha, estimated
162 number of men 300, estimated number of rifles 50, the inhabitants
361 are tribesmen. Husn Bā Sam, men 150, rifles 25, tribesmen. Ar
651 Rubāt, men 800, rifles 100, revenue $1,600, expenditure $1,800; the
652 inhabitants are soldiers. Al Qarn, men 500, rifles 100, inhabitants
are tribesmen of Bā Hakīm, a clan of the Nūwah. Al Khoreiba, men 1,500, rifles 50, revenue $1,500, expenditure $1,800, inhabitants are soldiers and sheikhs. Sharq, men 300, rifles 50, revenue $300, expenditure $360, tribesmen and soldiers. Ar Rashīd, men 400, rifles 150, revenue $1,200, expenditure $1,400, tribesmen. 'Aura, men 80, revenue $400. Al Qurein, men 800, rifles 10, revenue $200, expenditure $600.

631 The following towns and villages are under the authority of the
361 Mihdhār family, and the Government derives no revenue from them.
651 Their annual produce is valued at approximately $10,000: Al
162 Quweira, men 400. Halibūn, men 80. Rihāb, men 400, rifles 30. Hudūn, men 200, rifles 50. Khasūfar, men 100. Dhāhir, men 300, rifles 15. Matrūh, men 250, rifles 30. Al Jubeil, men 400, rifles 100. Quweirat al Khozab, men 25. Gheil Bal Kheir, men 40.

The towns under the authority of the Sheikhs of al 'Amūdi are: Husn Bā 'Abd as Somad, men 100. Budha, men 1,000, rifles 200. Bilad al Ma', men 100, rifles 10. Khudeish, men 70, rifles 12. Qarn Mājid, men 50, rifles 8.

635 The remaining towns of the Wadi Du'an between Al Qurha and
361 Hajarein are again under the direct authority of the Governors of
162 Du'an: Sīf, men 400, rifles 30; Sīf has a garrison of 15 Yafa'is of whom five live in the Husn ad Dōla and 10 in the town. Those I saw were all of the Beni Sa'd Lower Yafa'is. Feil, men 30. Al 'Āddiya, men 30. Ghār as Sūdān, men 30, rifles 5. Nasara, men 10. Naseira, men 10. Seil'a, men 30, rifles 10. Hajarein, men 500, rifles 10. There is a garrison of Yafa'is in Hajarein.

The towns and villages of Wadi Leisar included in the Du'an province are: Al 'Arsama, men 500, rifles 20. Al Jahi, men 300, rifles 150. Al 'Ardh, men 40. Al Jadīda, men 150, rifles 10. Ad Dūfa, men 250, rifles 20. Jureif, men 150, rifles 10. Subeikh, men 400, rifles 30. Tūlaba, men 500, rifles 35. Dharī, men 600, rifles 30. Hūfa, men 500, rifles 70. Heid al Jazīl, men 150, rifles 10.

635 The following tribes live in the province or are dependent on the
631 wadi: Seibani and its branches, Deiyin, al Hālka, al Marāshida,
619 Khamikha, Bā Hakīm, Bā Sam, and al 'Amūdi. The Beni Hasan and the 'Akābira (see Chapter XVI) deal equally with Mukalla and Du'an. The Hālka and the Marāshida, sometimes considered as separate tribes, are included with the Seibani, and the Bā Hakīm and the Bā Sam, also sometimes treated as separate tribes, are included with the Nūwah (see Chapter XVIII).

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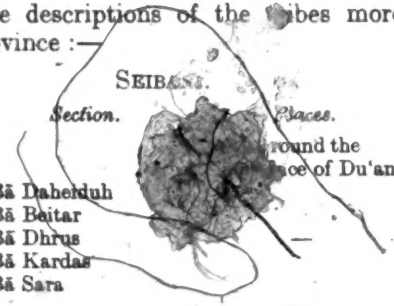
The following are descriptions of the tribes more closely connected with the province :—



Clan.	Section.	Places.	Nos.
Marāhida ...		round the ce of Du'an.	400—500
	Bā Daheiduh		
	Bā Beitar		
	Bā Dhrus	—	
	Bā Kardas		
	Bā Sara		
Khāmā		—	300—900
	Bā Surra		
	Bā Kadīm		
	Bā Sallum		
	Bā Rashīd		
Hālka		Hūfa in Wadi Leisar	300—800
	Bā Dajeil		
	Bā Sa'd		
	Bā Nakhar		
	Al Biadha		
	Bā Khashwein		
As Sumūh			500—1,000
	Shaka'i		200
	Bā Wasim		
	Jodani		
	Jahzami		
	Bā Buteiya		
	Ghuth		
Al Meshājir	—	Husn Ba'ba', Wadi Yeb'uth.	250
Al Qathm	—	—	100
Al Hamidī	—	—	400
			2,450—4,150

The Seibani Zei are said to be part of a Confederation which includes the 'Awābitha and Āl Heik tribes. They extend from the Hamumi country on the east to the Nūwah on the west. The Nahd and Kathīri tribes bound them on the north, and the Beni Hasan on the south. The tribe are partly nomad and partly settled and they own villages round Mukalla and in Wadis Du'an, Leisar, and Huweira; many of them live in 'Aura and Qurein in Wadi Du'an. The settled Seibanis, like other townsmen land-owners, are subject to taxation on their date groves by the Qu'aiti whom they acknowledge in full sovereignty. The nomads acknowledge Qu'aiti suzerainty but pay no taxes. Their country is at present the safest for travelling and a *siyar* is unnecessary. The Qu'aiti pays the tribe an annual subsidy and has an "A" agreement with them.

Muhammad bin 'Umar and Ahmed bin 'Umar Bā Surra of the Khāmā clan of the Seibani, the Qu'aiti Governors of the Du'an province, are also the paramount *Muqaddams* of the tribe. Inter-tribal disputes are settled by reference to the heads of neutral clans, more important cases being carried to the Bā Surras and the Shatiri Seiyid who is their *Mansab*. The Mihdhār family of Seiyids descended from Sheikh Abubekr, also have great influence

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

tribe who are now very weak, though the wadi is still called after them Wadi Hajr Bin Daghār. To-day the wadi belongs to the Qu'aiti and it is said that in time it will be known as Wadi Hajr Qu'aiti.

The capital of the province is now Kanina, said to have about 300 to 400 houses and an estimated population of 1,500. Other important villages are Yuwan, the old capital, As Sadaka, Husn Bā Suleiman, Husn Ba'ba', Al 'Asala, Al Qima, Al Hussein, Husun Bā Raghab, Jōl Bā Hāwa, Leswa and Muhrin. The Governor is Sa'id Marzuk Salah. Hajr is an agricultural province, and it is estimated that the number of tribesmen is 5,000. As I did not visit the Hajr province during my tour, the information given is even more at second hand than in other cases.

The tribes living in the province or dependent on it are the Bin Daghār, Nūwah, Āl Deiyeb, Āl Bā Bekr and Āl Zaghīb, Āl Bā Hanaf Āl al 'Ajaz al Mushafir, Āl Khāshia al Murqashi. The following is a description of these tribes together with others connected with Hajr.

NŪWAH.

Clan.	*Section.*	*Sub-section.*	*Places.*	*Nos.*
Nūwah Hajr ...	Āl Bā Rashid	—	Al Qeima, Libna	400
	Āl Bā Sheiba	—	Libna	150
	Āl Bā Shuqūr	—	—	80
	'Ayāl Sa'd	—	—	—
	Āl Bā Hajām	—	—	40
	Āl Bā Sa'd	—	—	—
	Āl Bā Faqqās	—	Qazein, Yuwan	200
	Āl Bā Dubīān	Āl Bā Sabera	Jōl Bā Hāwa, Al Qāsima, Yuwan, Muhammada, Kanina.	400
	Āl Bā Mas'ud	—	—	—
	Āl Bā Dabeis		Yuwan	100
	As Sumahi		do.	—
	Āl Bā Sara		do.	—
	Āl Bā Qarwān	—	Muhammada	250
	Āl Bā Rajāsh	—	Kanina, Sherij Bā Jamum, Husun Āl Bā Rajāsh.	400
	Bā Museita		—	100
Nūwah Du'an	Āl Bā Hakim	—	Al Qarn	100
	Āl Bā Sam	—	—	120
	Āl Bā Khamis	—	—	100
	Āl Bā Ma'as	—	—	150
	Bu Sa'd	—	—	—
	Bā Safr	—	—	50
	Āl Bā Shihab	—	—	—
Nūwah Lajrāt Du'an.	Āl Bā Batin	—	—	70
	Āl Bā Sūeid	—	—	50
	Āl 'Afif	—	—	—
	Āl Bā Meis	—	—	—
				2,760

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ĀL HĀJIB BENI SA'D.

This tribe also live at Jerdan and the Qu'aiti has a " B " agreement with them.

AN NAMĀRA BENI HILĀL.

The Qu'aiti has a " B " agreement with this tribe who live at Wadi Yeb'uth beyond Wadi 'Amd.

ĀL SENAD AL MURQASHI.

This tribe live beyond Hajr and the Qu'aiti has a " B " agreement with them.

THE BEDUINS OF ASH SHĀŪLA.

This small tribe, who were originally of Hajr, now live to the west of Jerdan. The Qu'aiti has a " B " agreement with them.

NU'MĀN.

The clans of the Nu'mān are Āl Baheith and Āl Bā Qātmi living at Sīdāra and Wadi Salmun, and Āl Bā Suleiman living at Husn Bā Suleiman. The tribe is said to number about 2,000, and the Qu'aiti has a " B " agreement with the Āl Baheith clan.

CHAPTER XIX.

THE PROVINCES OF THE QU'AITI STATE (continued).

5. SHIBAM PROVINCE.

The Shibam province, which is described by the Qu'aiti as being the eye and the backbone of the Hadhramaut, includes the towns and villages up the Wadi Hajarein from, but excluding, Hajarein as far as the Wadi Hadhramaut, and eastward along the Wadi Hadhramaut to just east of Shibam. The capital of the province is Shibam, a tightly-packed walled city of 500 houses, seven mosques, and an estimated population of 7,000. The other towns and villages of the province after Hajarein are: Jidfera, belonging to the Āl Jābri (a clan of the Hadhrami Yafa'is) with 50 armed men; Al Jahi, belonging to the Bin Musā'id with 35 armed men, (on enquiry as to which tribe the Bin Musā'id belonged I was informed that they were a clan of the Sei'ar, but this should be treated with reserve); Nahūla, belonging to the Āl 'Umar Mahfudh with 85 armed men; Al Manīdhara, the inhabitants of which are full subjects of the Qu'aiti Government; Al Hauta and Meshhed belonging to the Seiyids of Al 'Attas; Marāwih, Al Aqlāt, and 'Adab belonging to the Bā Wazīr townsmen; Qabdhein ar Rōdha with 30 armed men under the *Mansab* of Meshhed; Sadba belonging to the Rabbā (a section of the Nahd) with 30 armed men; Qarn Āl Sharāh belonging to the Āl Manif (a section of the Nahd) with 70 armed men; Badra, Al 'Ardh, Dīār Āl Nāsir, and Siraj with 45, 50, 35, and 30 armed men respectively, belong also to the Rabbā; Bahrān belonging to the Nahd Āl Thābit with 60 armed men; Haura, with a population of 1,500, all subjects of the Qu'aiti

635 Government; 'Arūdh al Makhāshin belonging to the Makhāshin
1-2 section of the Nahd, with a population of 300, all subjects of the
(31 Qu'aiti Government; Al Naq'a belonging to the Bā Wazīr towns-
61 men with a population of 500; Al 'Ajlānia, belonging to the Āl
Kathīr with 17 armed men; Al Man'at, belonging to the Nahd
with 35 armed men; and Al Marāti', a village between Al Man'at
and Henin, with 200 armed tribesmen of Kinda, and 50 of the
Nahd.

At Al 'Ajlanīa between Henin and Al Qatn are the houses of the Bā 'Umar Sheikhs with 15 armed men; the town of Mad-har bin Nahid in the Wadi Manūb with 500 armed men of the Nahd and Āl Shabīb (a section of the Nahd), and Dīār al Maqārīm with 30 armed Nahd tribesmen.

Between Al Qatn and Shibam are: 'Ardh Masrūr belonging to the Āl ash Sheikh 'Ali Āl 'Ali bin Ahmed (Yafa'is) with 60 armed men; Huweila belonging to the Āl ash Sheikh 'Ali Āl Salim bin 'Ali (Yafa'is) with 40 armed men; Khashāmir belonging to the Bin 'Ali Jābir (of the Mausata clan of Hadhrami Yafa'is) with 80 armed men; Al 'Iqad, situated at the end of Al Qatn and the beginning of Wadi Beni Rashīd, belonging to the Āl Qu'ata (of the Mausata clan of Hadhrami Yafa'is) with 75 armed men; 'Ikāba and Al Husn belonging to the Hamdhān (of the Nahd) with 30 armed men; Husūn at Al Qatn belonging to the Āl az Zu' (of the Nahd) with 40 armed men; Husūn belonging to the Bāl'alā (Hadhrami Yafa'is) with 30 armed men; and Husūn belonging to the Āl Jābri (Hadhrami Yafa'is) with 25 armed men.

438 Shibam is the most important advanced market of the Hadhra-
361 maut, and has a large inward traffic from Mukalla. It is also a buying market for the products of the country north and west, and the products of these parts are consumed in the town. Caravans come from San'ā in about 15 days. The tribesmen bringing these caravans are Āl 'Aqīl, Āl Rabi', Āl Khalifa', and 'Abīda. The principal inland traffic, however, is from Merkha, Hadhinā, Joba, Beihan, and Harib. These caravans, mainly carrying maize, wheat, barley, ghee, oil, oilcakes, cotton, honey, blankets, and spinning cloth, are brought by 'Aulaqis, Hamām, Āl Ruba'ia, Āl 'Aqīl, Āl Maradi'a, Āl Khalifa', Dohum, Karab, Nahd and Āl Bureik tribesmen.

361 There is no regular communication with Nejd although occasional visitors come skirting the desert. Members of the Rashidi tribe also come to Shibam now and then. There is a landing ground at Shibam, and apart from its being a large caravan station it is in touch with towns between Hajarein and Qasm by car. It has no great industries, but makes mats and dyes cloths and skins.

635 The Governor of the Shibam province is Ferai Sa'id, a slave
567 who has held high positions and who has previously served at Shibam. He has also been Governor of 'Einat. He was appointed in October 1934, in succession to Sultan 'Ali bin Salah al Qu'aiti.

I:Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

631 619 1-01

Clan.	Section.	Places.	Nos.	'Aqil.
Āl Meshāikh Āl Is-haq.	—	Qariat al Hujr, Qaria Sarin al Meshāikh.		—
Āl 'Ayāf	—	Qariat al Hujr Āl 'Ayāf.	—	—
Ba'rān (Āl Leith bin 'Umar).	—	Qariat as Sabr	—	
Al Āshāmis al Ākasālīn.		Ar Ramīla	30	—
Āl Makram al Ākasālīn.		Husn Āl Makram	20	
Āl al Fanakh al Ākasālīn.		Husn Āl al Fanakh.	40	—
Al Mazāri'a ...		Qariat adh Dhamr al Kasālīn.	100	—
Āl Jūbala ...		Husn as Samādi'a Āl Jūbala.	—	
Āl Hibrās ...		Husn ar Reika Āl Hibrās, Husn Āl Bakhīt Āl Hibrās.	—	—
Āl Hudeib ...	—	Husn bin Meifar Āl Hudeib, Husn Balqalis, Āl Hudeib, Husn 'Awadh bin Rabi'a Āl Hudeib, Husn Maqāsid.	100	Tanāf bin Scheil bin Rumeidān.
Āl Qarwān	—	Husn Qā' al Fadhūl Āl Qarwān.	—	do. do.
Āl Fadhūl ...	—	Husn Qā' al Fadhūl Āl Fadhūl.	40	—
Āl Khamīs ...	—	Husn Sāh Āl Khamīs.	40	—
Āl ad Dāhbali ...	—	Husn al Minsāf ad Dāhbali.	50	—
As Sāda Āl 'Alawi bin Ahmed.	—	Husn as Seiyid	—	—
Al Fazīr ...	—	Husn Saligh	—	
Āl Hadad ...	—	Husn al Hadad	20	—
Āl 'Ajāj ...	—	Husn Āl 'Ajāj	30	—
Āl Yash bin 'Umar	—	Qanī	70	—
Āl Muhammad bin 'Ali	—	—	10	—
Āl Awadh bin Kaslān.	—	—	30	—
Āl Qartān ...	—	—	100	—
Āl Kharāis ...	—	—	30	—
Bin Musā'id	—	Al Jahi	35	
			1,715–1,730	

[162]

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

al Bakri, known as a section of the Āl Dhubi in the Hadhramaut, is in Upper Yafa' a sub-section of the Hadhrami section of that tribe.

The *Mansabs* of the Āl Qu'ata are Muhsin bin Ahmed and Haddar bin Ahmed al Haddar.

CHAPTER XX.

OTHER DISTRICTS UNDER QU'AITI INFLUENCE.

In a written description of the provinces of the Qu'aiti state the Qu'aiti authorities included the tribesmen and villages of Wadi 'Amd as depending on Mukalla. The Wadi 'Amd, however is far away from Mukalla province, and I have thought it better to mention it separately. Although this territory may not be definitely part of the Qu'aiti domains, it is certainly more under Qu'aiti influence than that of any other Protectorate ruler. Hureidha, which is the headquarters of the Al 'Attas family, is the principal town of the Wadi 'Amd. It is estimated to have about 2,000 inhabitants, and from 300 to 400 men are said to have left it in the last 20 years to seek wealth in Java. There are eight mosques in the town, and it is a place of religious teaching.

The following is a description of the Āl Ja'da, Āl Ma'di and Ad Dohm tribes of Wadi 'Amd :

AL JA'DA.

Clan.	*Section.*	*Places.*	*Nos.*
Āl Salima ...		Seila, Jidfera, Kora, and Raham in Wadi 'Amd are the important villages of this clan.	500
	Āl Bin Murda Āl Bin Halābi Āl Bin Homeid Bin Mubarek Bin Hubeish		
Āl Muhammad bin Ahmed.		Habab, Al 'Ardh, Na'ir, and Rabb in Wadi 'Amd are their important villages.	400
	Āl Bin Shemlan Bin Namara Bin Lizam Bin ash Sheiba Bin al Khashr		
Āl Bin Heilabi Āl Bin Suqeir Āl Tahir bin Rajih			
			900

The Ja'da tribe, who claim descent from the Beni Hilāl, are nearly all Beduins occupying the central and lower sections of the Wadi 'Amd. They are under the influence of the Qu'aiti who has a " B " agreement with them. The foremost section is the Āl Bin Shemlan whose leader is recognised as the head of the whole tribe. The Āl Tahir bin Rajih are a small clan of the Yafa'is sometimes known as Kharba, but they are settled in Wadi 'Amd

3:Smith J-3 (no date)1953 MM2 Hadhramaut MM2

lar to that of the old Non-Federated Malay States, though the sultan retains full civil and criminal jurisdiction over his own subjects. But, as in the case of the Malay rulers, the Kathiri sultan is treaty bound to accept the counsel of the British Resident Adviser in all matters save those affecting Muslim tradition or custom. Also, the state is prohibited from entering into correspondence with any foreign government or any other Aden Protectorate state without approval of the British government. In return for these pledges, Great Britain has undertaken full responsibility for the defense of the state and for the maintenance of the sultan's paramountcy over his own tribes.

That both internal and external characteristics of the Kathiri State should borrow heavily from existing institutions in Malaya is not surprising, since for many generations extensive social and commercial ties have bound these two widely separated regions

TABLE OF STATISTICS, STATES OF THE ADEN PROTECTORATE

State	Title of ruler	Population	Area in sq. miles	Annual revenue	Police	Salute
Qu'aiti (Mukalla) ..	H.H. the Sultan of	197,000	30,000	Rs 27,50,078	Unlisted	11 guns
Kathiri (Seiyun) ...	Sultan of	60,000	6,000	Rs 4,80,000	Unlisted	9 guns
Wahidi (Balhaf)	Sultan of	25,000	5,000	Rs 1,02,448	Unlisted	None
Mahri (Socotra & Qishn)	Sultan of	22,000	13,000	Unlisted	Unlisted	9 guns
Haura	Shaykh of	300	Unlisted	Unlisted	Unlisted	None
'Irqa	Shaykh of	350	Unlisted	Unlisted	Unlisted	None
Abdali (Lahej)	H.H. the Sultan of	41,400	4,500	Unlisted	380	11 guns
Fadhli (Shuqra)	Sultan of	25,000	2,500	Rs 4,17,697	120	9 guns
Amiri (Dhala)	Amir of	27,000	1,050	Rs 1,50,000	75	9 guns
Lower Yafa'i (Al Qara)	Sultan of	23,000	700	Rs 1,65,000	30	9 guns
Upper Yafa'i (Mahjaba)	Sultan of	89,000	900	Unlisted	Unlisted	None
Lower 'Aulaqi (Ahwar)	Sultan of	12,000	2,500	Rs 49,000	40	None
Upper 'Aulaqi (Nisab)	Sultan of	53,000	1,800	Unlisted	Unlisted	None
Beihan (Beihan Qasb)	Amir of	13,000	4,000	Unlisted	40	None
Audhali (Lodar)	Sultan of	10,000	1,000	Unlisted	30	None
Haushabi (Museimir)	Sultan of	10,600	350	Unlisted	29	None
Alawi (Al Qash'a) ..	Shaykh of	1,200	89	Unlisted	Unlisted	None
Aqrabi (Bir Ahmed).	Shaykh of	2,000	101	Unlisted	Unlisted	None

Area & population figures from: *Columbia Lippincott Gazeteer of the World*, 1952.
Revenue & police figures from: *Aden Colonial Report*, 1949 & 1950.
Data on gun salutes from: W. H. Ingrams in conversation with the author.

LAND AND PEOPLES OF THE HADHRAMAUT, ADEN PROTECTORATE

Ruthven W. Pike

ALTHOUGH Southern Arabia borders on the much-traveled route to India and ocean liners daily touch its shore at the port of Aden, it has been little reconnoitered, far less than the northern part of the peninsula. A chronological account of exploration in the part of Southern Arabia known as the Hadhramaut, by Mr. W. H. Ingrams (now Chief Secretary in Aden), appeared in the *Geographical Review* for October, 1938. It is entirely due to the tactful and untiring efforts of Mr. and Mrs. Ingrams, who, with the coöperation of Seiyid Abu Bekr al Kaf, member of the wealthiest family in the Hadhramaut, have succeeded in establishing peace and understanding among the many tribes of the region, that it is now possible for a European to journey unmolested within prescribed regions.

The boundaries of the Aden Protectorate, of which the Hadhramaut is a part, extend into heretofore unexplored territory and have not been surveyed in the manner customary in settled areas. The limits are well understood, however. They are formed by the Gulf of Aden on the south, the district of Dhufar on the east, the southern margin of the great interior sandy desert of Rub' al Khali on the north, and a line running N 45° E from Perim Island to the Rub' al Khali on the west.

The population is densest near Aden and its mountainous hinterland. There are, however, a great many people to the east of Aden, who live along the coast and in the interior of the Hadhramaut; Mr. Ingrams estimates their number at 260,000. There are also many towns and villages between the mouth of the Wadi Maseila and the Dhufar Coast, with a population thought to be about 25,000. Mukalla, with 16,000 inhabitants, is the chief port of the Hadhramaut and seat of the British Colonial Administration for the surrounding area.

CLIMATE

The climate at sea level between October and April is healthful and agreeable to one accustomed to living in temperate regions. On the interior plateau, or Jol, at altitudes of 3000 to 4000 feet, and in the Wadi Hadhramaut, at 2000 feet, the nights are cool, with minimum temperatures reaching 50° F., and are apt to be windy. At such times ordinary summer clothing and light bedding do not afford enough protection.

From April on, the average and maximum daily temperatures

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2

Audhalis, 'Aulaqis, and Beihanis are too far away, and it is doubtful if any federation with them could be very real. The Yafa'is, though they are excellent outside their own mountains, are at present a very difficult problem from the point of view of good order and government in them. I had almost forgotten the 'Aqrabis, but as that kingdom consists in effect of only one village on the borders of Aden and Lahej they hardly constitute a problem. But it is possible that some day steps towards the federation of the protectorate by areas may come to pass.

If, however, the political outlook is not very promising, experience of recent years has shown that in potential agricultural resources the Western Protectorate is far better off than the Eastern. It is true that its total area is not much more than half that of the Eastern and that by far the greater proportion of it is barren mountains or arid desert, but none the less the cultivable acreage is greater than that of the Eastern and the people are on the whole better agriculturists. There are fewer beduin, and the tribesmen, unlike those of the Eastern Protectorate, are many of them tillers of the land on which they live, rather than employers or financiers of a peasant class with the idea that manual work is unbecoming to dignity. On the coastal area there are large and useful oases at Lahej, Abyan—by far the biggest—and Ahwar. These oases are sure of regular spates from the Yemen highlands behind, and can grow useful crops of grain, principally millet, and vegetables and fruits of the coarser tropical kinds. There are good patches of soil in the Dhala and Yafa'i mountains, and the latter grow the best coffee in Arabia, but at Mukeiras in Audhali country there is a really important fertile area at over 7,000 feet where temperate crops are grown and which is now producing in fair abundance European vegetables and fruits of excellent quality which include potatoes, tomatoes, lettuces and so on, apples, peaches, plums, and apricots. The main difficulty in disposing of these good things, for which a ready market exists in Aden for local consumption and for shipping, is communication and transport. The Audhali plateau is over a hundred miles from Aden and is cut off from the maritime plain and the foothills by a 4,000-foot, almost perpendicular bluff, the picturesque Kaur al Audilla. So road-making is difficult and expensive, and the bad tracks play havoc with the lorries used for transporting the produce to Aden from the foot of the bluff, down which it is transported on animals. If ever the Yemen is developed agriculturally it will have great advantages over Audhali country, for roads can be better made. The main agricultural produce that now comes by caravan and lorry from the Yemen is the highly perishable and iniquitous qat, and the qat traffic is probably centuries old. Better communication and better agriculture in the Yemen would therefore make it difficult for the Audhali country to be economically worth while. Beyond the Audhalis and descending towards the heat of the desert is Beihan country, which drains to the Rub'al Khali. Having high mountains behind it, it is reasonably watered, and millet cultivation is being extended there.

The present tendency in the improvement of conditions in the Western Aden Protectorate is to select an area where conditions are favourable and send a political officer to assist the chief to establish control over his people,

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2
Aden MM1
Yemen ML1

Conclusion

If Aden were to exert itself to become the cultural capital of the area of which it is the centre, it could attract all that is best in that area to it, and they could take back the best that British culture could offer them. For in Aden, if anywhere, is the chance for Arab culture and British culture to mix on equal terms and to produce something worth while.

I think it is apparent from what we have seen of South-West Arabia that British culture and Western education alone are not going to make a strong appeal to the principal elements in the country, and in many ways it would be dangerous to give too much of it undiluted. It is by no means clear how many people with a Western education the W.A.P. is going to be able to absorb, and discontented educated people unsuitably employed can very well create trouble and discontent by no means divine. The Yemen is afraid of too much Western education and a Zeidi Government will do all it can to discourage it.

Taking the country as a whole, there are first of all the very fertile highlands of the Yemen, where almost any temperate crop could be grown; lower down are the mountains of the 4,000- to 6,000-foot level, mostly barren but with good cultivable areas; and then there is the huge area of desert mountain and coastal plain with only occasional oases. The Yemeni highlands are the preserve of the Zeidis, a most exclusive people. The rest of the country is mostly populated by settled and nomadic tribesmen of Shafi'i persuasion, with here and there in the Yemen and the Hadhramaut large towns with an urban population and commercial or cultural interests. About a fifth of the population of the Hadhramaut are seiyids. The whole of this area, whether independent Yemen or protected chiefdoms, is independent minded and places Islamic culture far above any other, and we for our part have no desire to threaten its independence or its culture.

The academies of the Yemen and Hadhramaut are poorly endowed, but they are always full with students, who live on a starvation diet in order to get their education. As another pointer to the demand for Arab culture, look at the three bookshops of Aden. In them it is possible to buy most of the great Arab classics of the Abbasid period and Arab Spain. All the shopkeepers tell me they find their best buyers among up-country visitors; the young men of Aden buy, when they buy anything, modern books and translations of novels from the Cairo presses.

If we provided Western education only, it would in the end attract people to it, but the risks of doing this are considerable. Has Western education been an unqualified success elsewhere in the East? There is no space to discuss this much-discussed question here, but I think on the whole it is safe to say that there are a good many who would agree that there are aspects of what we have done which are open to criticism and that the results of it all have not on the whole been too happy.

Considering, therefore, what was achieved by the culture centres of old, such as Cairo, Baghdad, and Damascus, and that the south has never had a cultural centre to compare with them, and considering that there is much we can offer of our own culture which need not be destructive of Arab

18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

in which tribesmen will not willingly engage, and as they are so conservative it will be long before they forsake their ancient occupation (or lack of occupation) and adjust themselves to fresh possibilities.

In the Hadhramaut however if the main producing area is to be the main wadi system, there is there a population which is already largely agriculturally minded. Shibam is chiefly a commercial centre, the principal market of the interior, but outside Shibam and throughout the other towns of the wadi the atmosphere is rural and people are largely land owners or workers on the land. In addition the tribes have become settled and it is interesting to note that most of them have settled in *badu* sections. Those tribes living in the great wadi are settled, but they have relations in the barren areas who are Badawin. If it becomes possible not only to make the country more self-supporting as regards its own food supplies, but also to produce something for export, it will benefit not only the growers but also the Badawin living between the coast and the wadi, for at present they have to take their camels back to the coast unloaded, since the Hadhramaut only consumes. Recently we forwarded samples of cotton and castor oil seed, which grow practically wild in the Hadhramaut without irrigation, to the Imperial Institute for examination and the reports were most favourable. This is not to say, of course, that their cultivation can be profitably undertaken without much further investigation and some experiments, but they are two possible lines of development, and now that an Agricultural Officer is being appointed new crops for systematic cultivation may be found. Water is of course the chief need, but that also we hope to investigate and there is every indication that there should be plenty of it in the areas most fit for agricultural development.

Mukalla is the political and commercial capital of the whole country. Here the Qu'aiti Sultan lives, and it is the headquarters of the Mukalla Government, and my own headquarters as Resident Adviser to His Highness and as the officer responsible to the Governor of the Aden Protectorate for political relations with the five easternmost Sultanates of the Protectorate. Mukalla is the one place that most of the several hundreds of visitors have seen. It is the most important port on the south coast of Arabia between Aden and Muscat, but somehow does not yet seem to have left the category of places which travellers take for granted, perhaps because until my wife and I took up our abode there had never been permanent European residents. In the last few months the European residents have risen to six, and though the place looks very much the same to us as it has always done, visitors say it is changing. A ship's captain who landed a short time ago asked in the bazaar how it was that port facilities had improved and how it was that the town looked cleaner. I believe the most enduring memory of Mukalla to people who have landed has been the stupendous fly population and the smells of dried fish and other even less pleasant substances. I would not go so far as to say that the flies and the smells have disappeared, but a recently trained local sanitary inspector with a corps of sweepers and sanitary dustbins have made some difference.

The climate of Mukalla is on the whole pleasant enough, and with the gradual cleaning up of the town healthy enough. Steps are now being taken to cope with the mosquito nuisance, for last year we had a particularly bad

18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

IT IS A CURIOSITY OF DU'AN THAT ALL WOMEN DRESS
alike in long black dresses with coloured patches inserted in front and orange scarves over their heads. They are, too, the only women who affect nose rings similar to those usually worn on the fingers. Very few of them have ever left their valley, but many of them bemoaned the absence of husbands who frequently left them for years at a time.

The Seiyids lent her a magnificent white donkey to go on to Sif where we had stayed before, and the following day she was met by a friend and a car just before reaching Meshhed. Thence she rejoined me in Seiyun.

From Du'an Mr. Figgis and I flew across to 'Azzan over the upper reaches of the Wadi Hajr, which like the Wadi Maseila has perennial water nearly all its length. I had been to 'Azzan before, but this visit was very short, as the machine crashed on the landing-ground. It was a very artistic crash, and in Air Force parlance a complete write-off. Luckily none of the three of us in the machine were in the least hurt and the crash was far more alarming for Mr. Figgis and his pilot still up above, as it was some time before we found a comfortable way of climbing out of the ruins. I hope that in every crash I have I shall have as skilful a pilot as on that occasion. The crash was due to misguided zeal of the locals, for it was their own home-made landing-ground and they had raked up all the stones off the ground into a ridge along its edge, and it was this we hit as we landed. As ours was the machine with the wireless in it we swapped over into the other, which had landed safely, and flew back to Mukalla to organize assistance.

'Azzan is the capital of the Balhaf Sultan and is most picturesquely situated on a citadel rock by the side of the wadi. I was given a great reception on my first visit there with the firing of rifles and war whooping, which is much more a feature of welcomes in the Western Aden Protectorate than in the Eastern. As we walked from the landing-ground to the village the Artillery, a fine old bronze gun marked "A. Wilson. Cossipore. 1841," was brought into play. Our path led below it and it was really rather alarming, because with each discharge a shower of burning shirts and other old clothes, which had been used as wadding, was fired over us.

'Azzan is the only place where I have seen spears surviving, though my wife saw them in the Wadi 'Amd. One or two aged warriors came out with spears which they shook in martial fashion, threw into the air and caught again. Quite a number of old weapons survive in the Hadhramaut, for my wife also saw crossbows in the Wadi 'Amd and there are more of the old matchlocks in the country, some of them still in use, than in any other part of the Protectorate. The Hadhramaut seems to have turned over to modern weapons much more recently than the Western Protectorate, for most of the rifles, modern weapons, have wooden butts covered with goatskin fastened over them to take the recoil, a precaution far more necessary with matchlocks. It is worth recording perhaps that there is a heavy slump in the price of firearms. The ordinary Badawin rifle can be bought for as little as eight dollars with some ammunition thrown in, and the most modern rifles of continental manufacture, which eighteen months ago fetched an easy six hundred or more dollars when brought in from the Yemen, are now not bought at all and offers have been made of them for as little as fifty dollars.

The atmosphere of the Balhaf court is completely tribal; much more like

18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

that of the Sultanates of the West, though I was interested to find that there was a small Jewish community, and this is the nearest that any Jews have got to the Hadhramaut. The Balhaf Sultan, an intelligent young man whom I have known for a long time, came to see me in Seiyun and asked us to help in extending peaceful arrangements to his country. Though most of the sections have signed the truce the situation is still far from settled, as Miss Stark, who arrived at 'Azzan from the Wadi 'Amd shortly after my first visit, will tell.

A short distance down the Wadi Meifa'a from 'Azzan are the ruins of Naqab al Hajar described by Wellstead a hundred years ago. This is Meepha Metropolis. I have only seen the ruins from the air, though Miss Stark has recently visited them. There are inscriptions also at Husn Gharab on the coast which Mr. Martens, one of this winter's visitors, has recently seen. He too was well received.

Bir 'Ali is the other Wahidi Sultanate and, though the old Sultan has no claim to rule outside his wedge-shaped little walled town, he is unfortunately at present unwilling to compose his long-standing differences with the Balhaf and 'Azzan relatives, which makes settlement more difficult. I have lately had both Sultans in Mukalla and tried to get them to bury the hatchet.

I have had little opportunity in this last tour to do more for the Mahras than visit Qishn, their capital, occasionally, and Socotra I have not visited since 1935. It may perhaps be remembered that the Bin Zueidi section of the Mahras did not exactly welcome us when we arrived at the coast through the Wadi Maseila in 1934, and a couple of months ago for the first time the Mahras asked for intervention in their internal affairs, as the Zueidi tyranny in Seihut had become acute. We are now trying in the normal political way of advice and exhortation to induce them to cease their exactions on unarmed merchants and peaceful citizens in a town in which they have no lawful concern, and I paid my last visit to Qishn a day or two before I left Mukalla.

I had intended to visit Gheidha, the most eastern landing-ground in the Aden Protectorate, but we did not get so far and made a landing at Haswein just west of Cape Fartak. The inhabitants said it was the first time that Europeans had been there, though they called me by my name as soon as I stepped out of the machine. These coastal Mahras are a peaceful folk engaging mostly in fishing, and they have pleasant breeze-swept villages of a simple style of architecture, unlike the Hadhramaut but which reminded Mr. Figgis, who was with me, very much of the Arab dwellings in Northern Nigeria. I do not believe we could really have been the first Europeans to visit the place as there is quite an adequate account of it in the Red Sea Pilot, perhaps derived from a visit of Captain Haines in the *Palinurus* over a hundred years ago. Perhaps too there had been a much earlier European visitor, for authorities on classical geography usually identify Ras Fartak, Cape Syragrus, the Boar's Head, as the point from which Hippolus set forth in about A.D. 45 when he discovered the changes of the monsoons. I have long had a wish to put up on this majestic cape of Fartak a simple obelisk with the inscription, a quotation from the *Periplus*, "Hippolus discovered the changes of the

6: Gt. Brit. Colonial Office G-3 (1948) 1950 MM1 Aden
Hadhramaut NM2

721 643 Saudi and Hadhrami delegates at Al Abr. Proposals were made and agreed upon, but ratification by the Saudi Government was delayed.

648 619 In the Qu'aiti State the uneasy truce was continued while the Manahil and the Hamumi showed a tendency to break the peace as their truce drew near its end in December; notably two of the Beit Ali fired on and looted a car near Gheil Umar. The truce with the Hamumi was not renewed as it was considered improper for the Qu'aiti Government to be bound by a truce with its own subjects.

578 721 619 In the area of Wadi 'Amd the murder of a chief of Al Suweidan led to a military operation against the Muqaddam of Ba Suleib, who had refused to surrender the murderers (who were from his tribe). The Muqaddam was killed during the assault and his town occupied. This success had a most salutary political effect throughout the whole Wadi, and it proved possible to enforce the registration of arms. As a result the Mansab of Budha, a chief of the Deiyyin tribe of evil fame, and the Muqaddam of the Bal 'Ubeid—an important confederation living west of Wadi 'Amd—submitted to Government.

000 The Kathiri and Wahidi States were quiet.

The British Agent and Resident Adviser, Mr. C. H. J. Sheppard, went on leave pending retirement in November.

[648] The Qu'aiti Sultan returned to Mukalla from India in the spring. Sultan Nasir bin Abdullah Al Wahidi was recognised by His Majesty's Government as the Treaty Sultan of Balhaf.

Chapter 2: Population

● 162 The population of the Western Aden Protectorate is in the neighbourhood of 350,000, all Shafa'i Arabs, with the exception of 2,000 Jews. These figures are very approximate as no census of the population has been made. The population of the Eastern Aden Protectorate is estimated at about roughly 300,000.

Chapter 3: Occupations and Wages

463 By far the most important occupation in the Western Aden Protectorate is agriculture, involving as it does about 90 per cent of the population; other occupations are dyeing, weaving, fishing, and the preparation of hides and skins.

465 467 Wages vary greatly, generally from Re. 1 to Rs. 1½ for an adult or a boy over 12. Working hours vary considerably—from April to October they amount to about 60 hours a week, but are considerably fewer from November to March. There are no labour organisations in the Protectorate.

Chapter 4: Public Finance and Taxation

652 The following is a summary of the Western and Eastern Aden Protectorates' expenditure for the year 1948–49 as well as some State figures for the same year.

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than Makalla and was, indeed, an important trading centre before that city even existed. [1]

Under the east wall there is a large open plain, over which the cemetery extends, with some *qubbas* [2] and many mosques at the edge of it. Sayyid Abū Bakr el-Kāf of Terīm has, close to it, a large piece of ground, where he has built a palatial guest-house for relations and friends travelling to and fro between Java and Terīm via esh-Shiḥr. El-Kāf is busy constructing a motor road from Terīm to esh-Shiḥr, which is complete but for the last stretch as far as the coast, a matter of three days by camel. If this junction can be effected, in spite of the aversion to it of the warlike Ḥumūmī Bedouins, through whose territory it passes for the greater part, then perhaps esh-Shiḥr will grow again to fit into her walls.

Before we left the town we made another call on the Governor in charge, who, with the help of the tax-farmer, a well-educated Indian, gave us a hearty, friendly reception. We were conducted past a strong guard of soldiers to an old-fashioned *madjlis*, where the shutters of the windows and the wooden supporting pillars were beautifully carved, and the ceiling painted white, red and black. With grateful relish we partook of tea and a great variety of sweets and of fresh and tinned fruits.

The population of esh-Shiḥr is officially estimated at 9000. It did not seem to us that it could be more than 6000. Yet, as the Westerner does not get to know how densely peopled the big Arabian houses are, our calculations remain fairly uncertain. The town has 36 mosques.

We were compelled to beat a hasty retreat before the rising tide. For safety's sake we were given an extra Ford car and some soldiers. The coral rocks were still just passable, but we stuck in the bed of the wādī. Finally, after much delay and much fruitless exertion, we got free, but there was no time left for the promised meal with our host of Sheḥēr, who

[1] Cf. *Encyclopaedia of Islam*, art. *al-Shiḥr*.

[2] *Qubba* (قبة), is a dome, a cupola, or a cupola-shaped building.

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The visit to Sayyid Abū Bakr was quite official in character; there are still risks ahead, we do not yet know each other and, on either side, are cautious. The other government officials whom we visited appeared to be men, not of the country itself, but of India or Aden. Trade and banking have been monopolised by the Indians, but latterly the Ḥaḍramīs have been endeavouring to oust them.

As many Ḥaḍramīs are Dutch subjects and as I was considered to be their partisan, an impression which had been still further strengthened by our intercourse with Sayyid ᶜAluwī el-ᶜAṭṭās, we did not succeed in extracting much information from these Indian officials.

Makalla has about 12000 inhabitants. The passport officer told us that about 1000 Ḥaḍramīs come from Java every year and as many return there; 400 to 500 pass through esh-Shiḥr. Half of them take passage on through boats, while the other half travel via Aden and Singapore. We also heard from him that the old Arab custom of coffee drinking was being superseded here, but still more so in Ḥaḍramaut Proper by the tea-drinking habit, brought over from India and the Dutch East Indies. When we paid visits, tea was offered us more often than coffee. The weak brew stands ready prepared, with much milk and sugar, in a large enamelled kettle.

The chief Customs House officer kept the import and export figures secret, pretending that the money value of the imports was only of interest to himself and that he had never formed a clear idea of the total amount of the imported goods. The chief article imported is rice, from Bengal. The 40.000 or so cases of kerosene and gasoline, which are now a yearly necessity, will rapidly increase in the future.

8. A CLIMB ON THE MOUNTAIN RIDGE BEHIND MAKALLA.

One afternoon, surrounded by a crowd of youngsters, we clambered up the steep, reddish wall of rock behind the town. The view over city and sea from the edge of the plateau, 600 ft. high, is unique. There are four white towers for defence

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622 At the castle we found Bā Ṣurra again seated between two
623 sons, in the midst of his counsellors and the Bedouin chiefs;
●162 there are also present some soldiers somewhat in the background, the grandsons and other offspring in our vicinity, and the slave who makes the tea.

The old *Ḥākim* and his family are photographed in a large group on the terrace close to the *madjlis*. Then begin long conversations in which our endless questions are patiently answered. Bā Ṣurra himself tells us that the whole of Wādī Dōᶜan and its tributary, Wādī el-Ēsar, are under his jurisdiction. In about fifty villages there are 20.000 inhabi-
871 tants. There are only two small schools, both of them founded and maintained by that remarkable sayyid of Terīm, Abū Bakr bin Shēkh el-Kāf. It is certainly extraordinary that this leading personage of the Āl Kathīr district should be the founder and supporter of most of the schools in the territory of el-Qeᶜēṭī. Many of the schools in Makalla and esh-Shiḥr are also due to el-Kāf's generosity. Khurēba, the old centre of Wādī Dōᶜan, has a school with seventy to eighty pupils, and the other is in Qēdūn, with from twenty to fifty pupils.

346 There are in Bā Ṣurra's province nearly 200 mosques, some
167 among them very fine ones, which are often the property of
556 rich sayyids and connected with their houses. The fortunes of these rich men are always made in foreign lands. Every district of Ḥaḍramaut has its own particular countries to which its people emigrate in swarms to make money; from Wādī Dōᶜan they go to Abyssinia, the coast towns of the Red Sea, and the coast of East Africa. Barely a hundred have gone out from here to Java, though from Wādī el-Ēsar, on the other hand, quite 500 have done so.

162 There are also 1500 Bedouins under Bā Ṣurra's jurisdiction,
622 among them the whole Sēbān tribe from the Qibla region (*i. e.* from the North). The chief of the Deyyin tribe, ᶜUthmān bin Muḥammad el-ᶜAmūdī, the ruler in Rēdet ed-Deyyin, is

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much with Bā Ṣurra and is present now. The Deyyin are said to be a wild and primitive tribe, but their chief makes a congenial impression. We did not know at the time that we should pass through his territory on the return journey, otherwise we should have used this opportunity to make some arrangements in advance. The *Muqaddam*[1] of the Deyyin claimed to rule over 2500 Bedouins and maintained that to him who stood under his protection no harm from man could come, but only that which came from God.

The unbroken groves of palms in Wādī Dō'an appear to produce only enough dates for home consumption and for the use of the neighbouring Bedouins. The export of dates does not exist. Barely 400 to 500 camel-loads of honey are sent every year to the coast. There is much import trade, however, *e. g.*, in rice, sugar, flour, kerosene, coffee, tobacco, materials for clothing, etc. The trade balance is consequently rather unfavourable. The situation can, however, be maintained, thanks to the money earned abroad, much of which is sent into the country.

The rest of the morning we spent in sauntering through the plantations of date-palms and the little villages which lie beside them, standing out against the sunny hill-side. When we passed by el-Qarrēn the young sons of Sayyid Muḥammad bin 'Abdallāh bin Ṭāhā el-Bārr el-Munṣib dashed up to lead us in triumph to their father's house. It is, indeed, worth the trouble of a visit. Although it is new, the fine old style has been adhered to. The wood-carving on doors and windows and the ornamentation of tin-coated iron plates and nail-heads is true Ḥaḍramaut. The house is built of mud on a foundation of boulders bound with mud. The inhabited floors are whitewashed as are also the filagree, stone-work balustrades of the flat roofs and their corners and decorative borders. Built close to these rich houses there is nearly always a mosque with a minaret, both of them dazzlingly white. In such a case,

[1] *Muqaddam* (مقدّم), the first, the chief, the leader.

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of Ḥurēḍa. There are eight large, fine mosques in this little town of not more than 2000 inhabitants. Two of these are connected with excellent school-buildings, where the male youth of the place gets elementary instruction, followed by training in the recitation of the Koran and some dogmatical tuition. The mosques and schools have been erected at the expense of men of Ḥurēḍa who have become rich in foreign lands and who also supply the funds for their maintenance. The first mosque they showed us was the work of an Indian architect. To our great amazement we were invited to take off our shoes and to enter: this is the first occasion on Arabian soil that I have been permitted to enter a mosque. We hear criticism among many bystanders and murmurs of disapprobation, but our escort give but short replies to these and simply take us in with them. The great, open space in the centre is entirely paved, in places with Italian marble. Behind it there is a closed room where the *ṣalāt* is performed in winter. Behind that again is the space containing the tomb of the donor of the building. The coffin as well as the doors and beams are of beautifully carved *nibq* wood. This at least is true native art in this building of non-Arabian architecture. The tomb stands underneath a separate, cupola-shaped roof which is attached to the mosque. The donor's wish was that there should be a library and study for theological sciences above his grave: thus, under the cupola-roof and above the grave, there is a roomy, cool hall, where there are books indeed, but where students, however, are generally lacking! Nothing is omitted in our inspection. We are allowed to see the arrangements for performing the ablutions. We ascend to the minaret passing by two large, expensive English clocks. From the mosque a door gives access to the school, where there are at present no pupils, as it is holiday time on account of the date harvest.

We go on in procession to the second, older mosque of Ḥurēḍa built by a local architect and, thus, in the beautiful, severe Ḥaḍramī style. Then we go round the town to a lovely, brand-new mosque built for a plutocrat from Djohore, who is

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162 According to my informant, Ḥurēḍa has now about
581 2000 inhabitants. There are some 4000 people living in Java who originally came thence. During the last 20 years from 300 to 400 men have left Ḥurēḍa to try their luck in Java. The successful ones come back occasionally for short periods and then return again to their business in the Indies. When they can afford it, they send their sons to Ḥaḍramaut, where they remain for five or six years to become intimate with their family, language, religion and traditions. The daughters *never* come from Java to Ḥaḍramaut just as the women here *never* go to Java. Consequently the children born there are always of mixed race. Sayyid Ḥasan could only remember one Ḥaḍramī woman who had succeeded in carrying through her wish of accompanying her husband to Batavia. Generally the wives do not wish, nor have they the courage, to do so.
167 I learned later on that Javanese and Chinese women are, how-
463 ever, brought to Ḥaḍramaut. They are said to be very much
162 sought after as housekeepers and cooks. Purely Javanese boys, who have come to study the religion and language, are not to be found in Ḥurēḍa, and only a few in other towns of Ḥaḍramaut. Sayyid Ḥasan estimates the number of Ḥaḍramīs living in Hyderabad to be at least 13.000, for the greater part serving as men and officers of the *Niẓām*'s Arabian regiment. Many of the families of note here have Hyderabad officers among their ancestors.

[162] In Shibām, Sēwūn, Terīm and ᶜĒnāt there are, according
565 to my informant, 6000 sayyids, and another 4000 in Wādī Dōᶜan, Wādīᶜ Amd, Wādī Rakhīya, and Djibāl Hadjaz. Three divisions of the Ḥumūmī Bedouins are sayyids. Originally their leaders were sayyids, who were gradually absorbed into the tribe of which they have come to form a part. All sayyids in Ḥaḍramaut belong to the ᶜAluwī branch. The founder of the family was ᶜAluwī binᶜUbēd Allāh bin Aḥmed (who came from ᶜIrāq) binᶜĪsā bin ᶜAlī el-ᶜUrēḍī bin Djaᶜfar eṣ-Ṣādiq bin Muḥammad el-Bāqir bin Zain el-ᶜĀbidīn bin Ḥusēn bin ᶜAlī bin Abī Ṭālib. In Ḥaḍramaut Proper the sayyids have still an in-

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000 then stay with him in el-Qaṭn, and, whilst there, visit with him the Ḥimyaritic antiquities in the vicinity. He will then arrange for camels and donkeys, and we shall be able to return to Makalla through Wādī Ḥuwēre in six or seven days. What Sultan ᶜAlī says coincides with the advice given us by the Vizier in Makalla and represents the standpoint of el-Qeᶜēṭī. We do not wish to make an immediate decision, for we should prefer to return by a different route, but, on the other hand, wish to keep open the possibility of making the return journey through Qeᶜēṭī territory, so as not to cut ourselves off from the support of the authorities here.

5. SHIBĀM "EL-DJARĪMA, THE GRAND".

162 167 361 471 Shibām has as many as 500 towering houses and about 8000 inhabitants. The number reaches 9000 if one includes the whole garden suburb and the workmen's quarter outside the walls of the town. There is a school with about 250 pupils, which was founded and is maintained by our hosts. In the town itself there are five large, fine mosques, almost the only low buildings and also the only entirely white ones. Outside the town, but belonging to it, there are seven more. A quarter of the masculine population is travelling constantly abroad to make money, the greater part going to Makalla and Aden. About 100 are in Java and 50 in Singapore. The Āl Ṭuwēy, for example, have house property in Singapore, Batavia and Surabaya, and when times are good they also carry on trade. Altogether about 30 households live on this family property. All the house property of the Laᶜdjam brothers is at Singapore. The well-known capitalist Bā Swēdān, who is a great land-owner and has hundreds of houses in Singapore and Batavia, also comes from Shibām. Sēwūn and Terīm, however, are the centres where the Ḥaḍramīs live who have made riches in Java, and there are a great number of Dutch subjects in these towns.

000 In Shibām no poll-tax is paid by the population as is the

no poll tax is paid by the population as is the case in Sēwūn and Terīm. A tax of a quarter of a *riyāl*[1] is levied on every camel load that enters the gate of Shibām; also 4 % on sales of houses or land is due to the Sultan. Of the produce of the fields which depend on rain, 1 % is earmarked for the state treasury, *i. e.* the Sultan's pocket. The Government levies no tax on lands that are irrigated by their owners' efforts. The Qeᶜēṭī Sultan of Makalla owns much land in his kingdom: his tobacco fields at Ghēl Bā Wazīr, near Sheḥēr, bring in about 30.000 *riyāl* a year, and he owns many palm-groves in Wādī Ḥaḍramaut. Yet the greater part of his income comes from Bombay and Hyderabad, where he has extensive land and house property, and he receives 1500 *rupees* a month from the Niẓām of Hyderabad for his services as commander of the troops.

These great riches of the Qeᶜēṭīs are the source of their power. The existence of a central authority is, in spite of many abuses, noticeable in their territory. It makes itself felt whenever urgently necessary and has no difficulty in holding its own against the Āl Kathīr, who are divided amongst themselves and are lacking in strong financial support.

The Sultan of Shibām only receives a salary from the Sultan of Makalla, to whom he is bound by family ties.

The military forces of the Qeᶜēṭī consist, in peace time, of 5000 soldiers, of whom 2000 are negro slave soldiers. In Shibām only 100 of them are in regular service, whilst some 500 are on reserve in case of need. These latter live, as a rule, in good houses all around el-Qaṭn.

The Sultan estimates the number of souls in Shibām, el-Qaṭn and the villages between them, at 20.000. These are all the inhabitants of the State of Shibām, exclusive, however, of the Bedouin tribes who are allied by treaty with his Government.

We showed Sultan ᶜAlī the books about Ḥaḍramaut that we had brought with us and a few English air photographs. It was then apparent how little the ruler and his entourage knew

[1] At the time of our visit a *riyāl* had about the same value as an Indian *rupee*.

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ques. One of the el-Kāfs told us that there are 200 in use and 160 falling into disrepair. My friend Sayyid Hāshim makes it 60 in use and 300 falling into disrepair; this is, doubtless, nearer to the truth.

The number of the inhabitants of Terīm is almost certainly 12000, for our host has lists of names in connection with the distributions of food made by him to the masses. Sēwūn must then have rather more, that is, between 12000 and 15000.

There are two elementary schools here with about 400 pupils, and one school for more advanced religious instruction with some 200 students.

After the visit to the castle we go to New Terīm. There a completely new suburb is being built, partly for people who are in the service of the el-Kāfs. In none of the places that we had visited up to now was there so much life and expansion as here. In Terīm a conscious and well-considered effort is being made to become, within a short time, the foremost town of Ḥaḍramaut. El-Kāf and Terīm are the names that we heard everywhere whenever new undertakings or plans were under discussion.

We pass through the new suburb till we strike the wall of the city, which ascends the slope of the mountain at this spot until it becomes unclimbable. Two forts manned by soldiers strengthen this starting point of the defence works of the town. From their high position they overlook quite half of the well-maintained and solid wall which encloses the town and the palm-groves in straight lines.

It is Thursday, the day for the distribution of food to the poor. As we return home, the street and square before our host's house are black with women, children and greybeards, awaiting the portions of rice and flour that are destined for them. The work of distribution lasts for hours. Servants hand out the portions; others check and sign long lists of names. The soldiers and Bedouins from the Qeᶜēṭī territory who accompany us gaze in dumb amazement at this lavish charitableness. Soon when they return to their country, they will

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361 778 788 the tombs of holy men. The Āl el-ᶜĒderūs, one of the families of sayyids whose riches are made in Java, come from ᶜĒnāt and are, moreover, the ruling family in this pious city, which owes the few houses that are kept in repair, the beautiful white mosques and the fine school for boys to these sayyids and to those of the Āl Ḥāmid. At the seven *qubbas* we meet Sayyid ᶜAlī bin el-ᶜĒderūs, who feels an exile from his people who live in Surabaya, but his place here will be taken by another member of the family in a few years' time. He is glad to meet someone who knows Java and invites us to take a cup of tea with him. We learn from him that ᶜĒnāt can 312 boast of thirteen mosques and has, at the present time, 172 5000 inhabitants. Water for drinking has to be brought from ●[42] a great distance, as the local supply is not fit for it. Sayyid ᶜAbdallāh Āl Ḥāmid, who lived for ten years in Dār es-Salām, is also glad to have an opportunity of talking once more with Europeans and comes to Sayyid ᶜAlī's *madjlis*. He has some acquaintance with the early history of his country and tells us of the great dam which is said to have existed in pre-Islamic times between Qabr Hūd and the sea. The destruction of this dam ushered in the decline of Ḥaḍramaut. Sayyid ᶜAbdallāh has his own theory of the means by which the great stones of the buildings in the pre-Islamic period were piled one upon the other; he asserts that he has seen representations of elephants on the ruins and assumes that it was by them that these heavy stones were dragged to their places. I doubt whether this supposition is correct, although it is true that elephants play a part in the historical traditions of Arabia. The great castles are built on high, rocky hills, whose slopes are barely practicable even for man.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

disturb us with questions. It was a disappointment to find that there was, apparently, no food to be bought, but ... we hoped to be back again in the palace of the hospitable Sultan of Makalla on the morrow!

June 21st was to be the last day of our travels and the fifteenth since leaving Terīm. We were on the march at twenty past four, going round the village towards the sea, where a few fishermen were already busy with their nets. Burūm has barely a few hundreds of inhabitants and has known better days. There are only soldiers now in the white palace of the Sultan. A white mosque, as well as a few white stone houses, give it an attractive appearance when seen from a distance. A date plantation and *dhura* fields lie between the village and the mountain-wall, but there is no room for them to spread out in this narrow coastal plain shut in by rocks. Makalla controls Burūm by means of fiscal regulations. The fishing trade is the only source of income left to the people. We saw good-sized, dried shark's heads thrown into a heap, amongst them those of the hammer-head.

From the beach the path mounts to the rock-wall beside the sea. On the rocky cape the remains of a fort and a few rusty cannon are to be seen. For a part of the way the path is hewn out of the precipice. Little Muḥammad, who has never seen the sea, lags behind constantly, quite lost in wonder over this new marvel. At one time our way ascends high up onto the rocks, then, at another, leads over a beach of glittering white sand. The farther we go the farther the mountains recede and, at last, one is walking along the flat sandy beach. The way is much travelled and there are plenty of *siqāyas*. Fūwa, our last stopping place before Makalla, comes in sight. The white town, encircled by an extensive district under cultivation, lies at the mouth of Wādī Fūwa. We pass through fresh green fields towards a group of shady trees, our chosen halting place, but it proves to be too warm and we are forced to seek human neighbourhood. Hospitality will be readily offered us in the high, white houses, but there we shall neither

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purity of the drinking water constitute efficient safeguards against many maladies common to tropical countries.

The harbour of Aden—the Bandar Tawīyah, or Aden West Bay, but more generally known as Aden Back Bay—lies between the two lofty peninsulas, very like in appearance, of Jebel Shamshan (east) and Jebel Ihsan (west); it extends eight miles from east to west and four from north to south, and is divided into two bays by a spit of land. The depth of water in the western bay is from 3 to 4 fathoms, and, across the entrance, from 4½ to 5 fathoms. There are several islands in the inner bay, notably Jezīrah Sawāyih (Slave Island), which culminates in a peak 300 ft. in altitude.

The port of Aden is a great coaling-station and place of call for vessels passing to and from the Suez Canal. Large vessels lie off Steamer Point, the western extremity of Jebel Ihsan. The Peninsular and Oriental Navigation Company's steamers call weekly at the port to receive, tranship, or land passengers and mails, and it is a port of call for a number of other important lines. There are numerous lights and lightships, the chief being the Aden Cape Light at Ras Marshag, on the east of the Ihsan peninsula, visible for 20 miles, and the Elephant's Back Light on the summit of a headland, visible also for 20 miles; the Aden Lightship, not far from Steamer Point, is visible for 10 miles, and fires a gun whenever a vessel enters the harbour at night.

Of the total population of the Aden Settlement (46,000), about 23,000 are returned as Arabs and there is a large number of Somalis. These two sections do the hard work of the port, but among the Arabs there are a few merchants of substance. Almost every nationality is also represented: Hindus, Parsees, Persians, Chinese, Abyssinians, Jews, &c. The Parsees have annexed a very considerable portion of the trade, for they act as agents and shopkeepers, and their business talent equals that of the Jews. Classified otherwise, European residents and Christians number from 2,000 to 3,000; Mohammedans, 34,000; and Jews, 3,700. The natives have an untidy makeshift air which contrasts with the personal cleanliness of an Indian population, and this arises partly from the scarcity of water, and partly from the temporary nature of their residence and outdoor life.

As far as the Settlement is concerned, there are no natural products whatever with the exception of salt. The food of the whole population, civil and military, is imported, Aden producing not even a blade of grain. Rice comes from Calcutta, Bombay, and Malabar; *jowari*, *bajri*, and maize are brought on camels from the interior; fodder and firewood come from the Lahej and Fadhli districts.

30: Gt. Britain G-5 (ca. 1918)1920 MJ1 Saudi Arabia
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are tapped for Aden, an aqueduct leading from them along the peninsula into the town (see p. 202). There are very large camping-grounds round the town, the place forming the terminus of many caravan routes from the Aden interior. Sheikh 'Othmān was purchased with the object of settling there the surplus population of the peninsula, but, owing to its inaccessibility and the unhealthiness due to its contaminated water-supply and want of a drainage system, it has so far failed to become a popular settlement.

3. **'Imād,** a miserable village of about 40 reed huts, marks the extreme eastern limit of Aden; it is peopled by the Salum, a small independent tribe.

4. **Perim** and **Socotra.** These two islands are attached to the settlement of Aden. *Perim* is a volcanic island in the straits of Bāb el-Mandeb, 1½ miles from the Arabian coast; it was occupied by the British in 1799, subsequently abandoned, and reoccupied in 1857 on the opening of the overland route. In 1883 a company (the Perim Coal Company) was formed, which obtained a concession on the south-western side of the island as a site for a coaling-station. The company maintains here a stock of Welsh coal varying from 5,000 to 10,000 tons, and a large number of vessels now call annually for supplies. There is a good harbour with a powerful flashing light, elevated 266 ft. and with a range of over 22 miles. The population in 1901 was about 1,200, and no one is allowed to reside on the island without the permission of the Resident. The island is bare and rocky, rather flat in appearance, and about 3 miles long by 2 wide. *Socotra* is distant about 130 miles from the nearest point of the Arabian coast, and some 500 miles from Aden. It is about 70 miles in length and 18 miles in width, and has an unbroken coast on the southern side. The interior may be described as a tableland from 700 to 1,900 ft. high (with rugged peaks rising to nearly 5,000 ft.), surrounded by a coast plain averaging from two to four miles in width; total area about 1,400 square miles; population about 12,000. Its principal products are gum and resin-producing plants and aloes; the island has been famous for the latter from the earliest times. The natives look for their chief means of support to their flocks and date-groves; melons, beans, and a little tobacco are also grown. The trade of the island is small, the chief exports being aloes and *ghi*. The capital is Tamrīda, situated on the northern shore. The island was formally placed under British protection in 1886, and the Sultan receives a stipend from the Government of 360 dollars, undertaking to enter into no arrangement with any foreign power without the sanction of the British Government. The *Kuria Muria Islands*, near the South Arabian coast, in long. 56° E., were

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
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132 whirlwinds, from all sides, which disturb the dust. According to the Arabs, a particularly hot windless period of about forty days occurs with the changing of the monsoons. All travellers in the Hadhramaut make frequent allusions to the intensely high temperatures experienced in the narrow confined wādis of the interior.

164 Van den Berg says: 'Sicknesses are relatively few, which is quite natural, seeing the simple life led by the people, the pure and generally dry atmosphere of the mountains, and the total abstention of the people from pork, opium, and alcohol. Cholera is unknown, small-pox is never epidemic, but consumption is rampant, and there are cases of leprosy.'

Population

162 The total population of the Hadhramaut is extremely uncertain, and the various authorities give very divergent estimates. Mons. Babahir, whom Van den Berg cites as having had considerable facilities for judging, estimates it at about 150,000, which he distributes as follows:

From Shibām to Shabwah, including Wādis 'Irmah, Dahr, and Rashah	20,000
Wādis 'Amd, Dō'an, and 'Ain	25,000
Shibām to Terīm (inclusive)	50,000
Terīm to Seihūt	6,000
From N. of the main wādi to the desert	15,000
From S. of the main wādi to the sea	16,000
Shiheir, Makalla, and their environs	18,000
Total	150,000

Van den Berg, however, considers this estimate to be excessive, seeing that the greater part of the region is uninhabitable and unsuitable for agricultural pursuits of any kind. He himself gives the total of the chief centres of population of the interior, viz. Seyyūn, Terīm, Shibām, Ghurfah, and 'Aināt (or 'Ināt), as certainly not exceeding 29,500.

144 The people are known as *Hadhrami* and belong generally to the South Arabian stock, claiming descent from Ya'rab ibn Qahtān. There is, however, a large number of 'Seyyids', or descendants of the Prophet (described more fully below), and of 'townsmen' of northern origin, besides a considerable class of African or of mixed descent. But in spite of these variations the Hadhrami form, geographically and socially, a remarkably homogeneous whole.

ADEN MM1
HADHRAMAUT MM2

lying fishing villages on the coast and the second peninsula of Little Aden. A 632 162

The Protectorate population is not accurately known, but estimates for 1948 place the total for Western Aden Protectorate at about 350,000, and for Eastern Aden Protectorate at 300,000. The local governments are tribal, and range in organization from sultanates to smaller autonomous units of varying size and complexity. The principal state in the western protectorate is the Abdali Sultanate of Lahej, with its capital in the oasis town of Lahej, about 20 miles inland from Aden. The Qu'aiti Sultanate of Mukalla and Shihr and the Mahri Sultanate of Qishn and Socotra are the largest and the most influential states in the east. Probably about three quarters of the inhabitants in Eastern Aden Protectorate dwell in the Hadhramaut, the region of the Wadi Hadhramaut and the adjacent coastlands. The term is often loosely applied to the entire central portion of the Protectorate, but politically it is restricted to the Qu'aiti and the Kathiri Sultanates. Several sizable and important towns are found on the slopes of the Wadi Hadhramaut and the connecting valleys, while Mukalla, the seat of government of the Qu'aiti, and Ash Shihr are prominent ports on the eastern coast. In addition to the settled peoples, numerous nomadic Bedouin tribes roam the steppes with their flocks. The residence of the Mahri Sultan is on Socotra, a rocky island with a population of about 5,000.

H 161 644

H 635

H 361 632

H [162]

The inhabitants of the Protectorate are mainly of south Arabian stock, but Malay admixtures are encountered in many parts of the Hadhramaut. Small colonies of Indians and Somalis are settled along the coast. Jewish communities of ancient origin are located in scattered villages in the western highlands and the Hadhramaut. They totaled only about 1,500 in 1948, and their numbers have since been depleted by emigration to Israel. The Hadhramis have long tended to emigrate to the islands of southeastern Asia, to East Africa and to countries bordering on the Red Sea, and many sub-

H 563

H [162]

H 167

22: Reilly G-3 (1933-41) 1941 MM? Hadhramaut MM?
MIDDLE EAST ISLANDS 1121
Socotra.

Socotra has also a
good breed of small, straight-backed cattle, a rarity in this part of the world.

With its commanding geographical position on the sea routes to the East and to the African coast, Socotra would probably have a much greater importance but for its lack of any good harbour. As it is, this interesting and attractive island receives little attention and has few European visitors. Aden's official contact with it is usually limited to the payment of the Sultan's stipend and to the annual visits of one of His Majesty's ships conveying the Governor of Aden or a political officer on tour.

The total area of the Aden Protectorate exceeds 100,000 square miles; that is to say, it is about as large as the United Kingdom. The size of its population is not known with any accuracy, but it is estimated to be about 600,000. With the exception of a few Indians living at Mukalla, a small colony of Arabian Jews at Dhala, and, in some parts, some imported African blood, the people of the Protectorate are wholly Arab. There are wide differences among them, for they vary from the settled communities of Lahej, Mukalla, Shehr, and the towns of the Hadhramaut Valley to primitive and semi-nomadic Bedouin. Between these extremes are tribes whose traditions and environment produce divergent characteristics, although they are alike in the essentials of race, religion, and language. Apart from the towns, the tribal system prevails throughout the country, and inter-tribal jealousies and feuds have been a cause of chronic disturbance, which has not yet been wholly cured by the Protecting Power.

The Arabs of the Protectorate are a race of small but hardy people, and their virtues and their faults are largely the outcome of their environment. Living in a rough and comparatively barren country, they are frugal, patient, and industrious. The poverty of their country forces many of them to seek their livelihood abroad. They make excellent seamen, and, as such, they are to be found scattered over many parts of the world. In common with many other mountain people, their institutions are democratic. Every tribesman is as good as his neighbour, including his chief, who, in a tribe, is only the first among equals. It is true that there are sections of the population who are subject to the tribesmen and who are liable to oppression, but the dominant characteristics of the people are a strong individualism and a love of freedom. They are said also to be avaricious. Avarice is indeed a common fault among them, but it is natural that money should be greatly valued in a land in which it is scarce and hard to